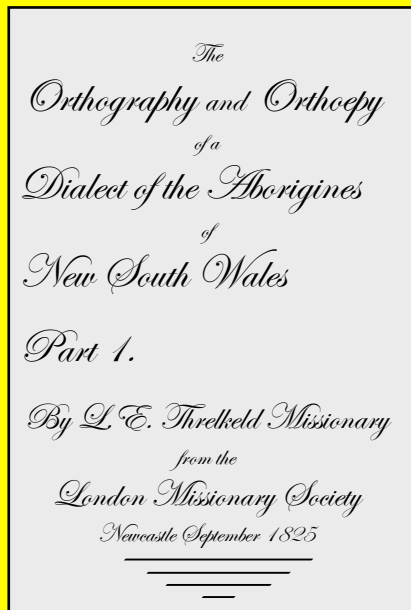


Analysis of the translations of
L.E. Threlkeld
by
Jeremy Steele

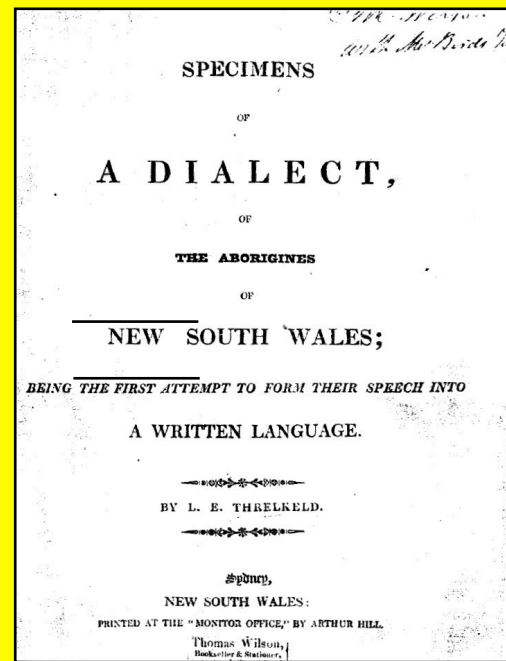
Sentences

Sentences

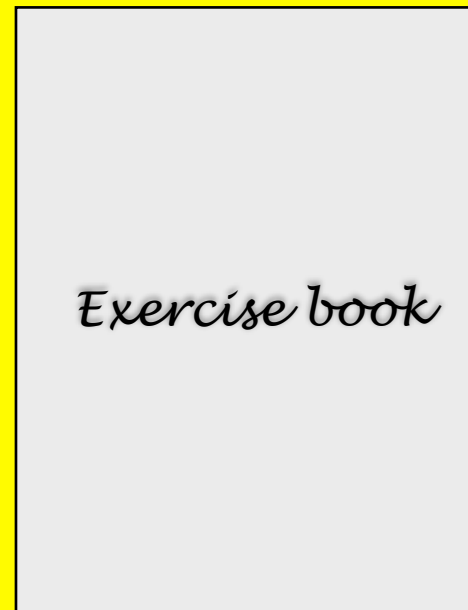
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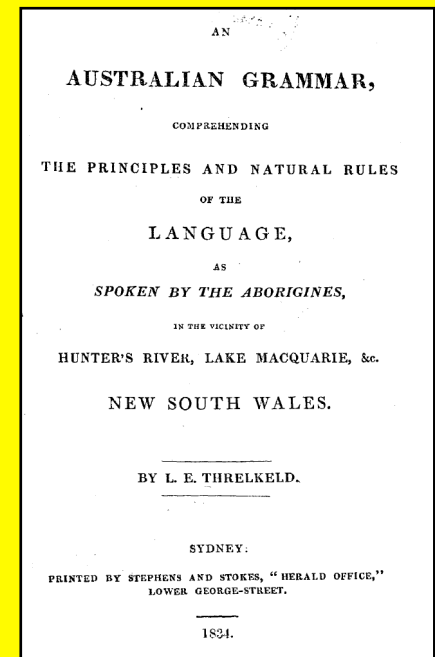
Orthography and Orthoepy



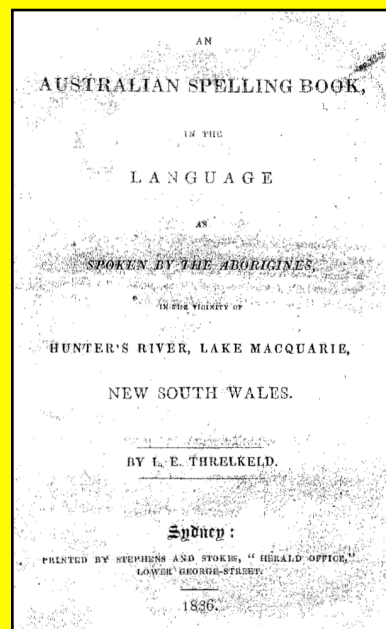
Specimens of a Dialect



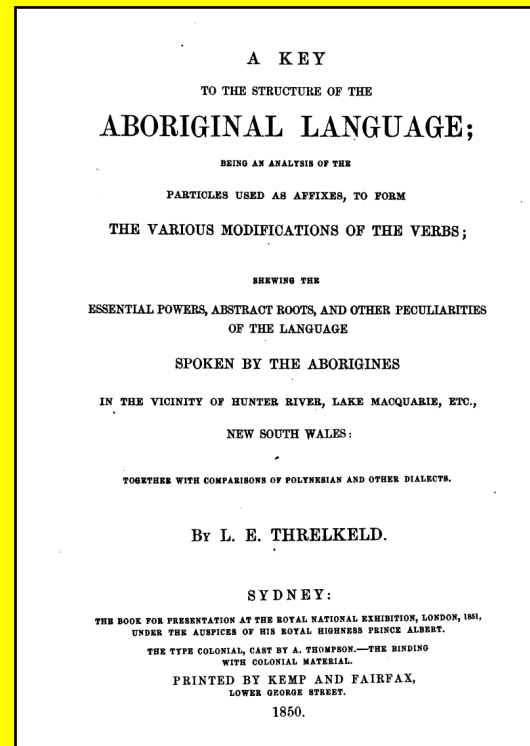
Exercise book



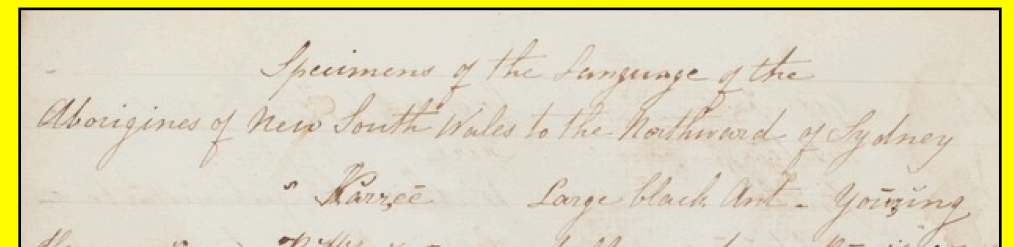
Illustrative Sentences



Australian Spelling Book



Key



Karree list

Sentences

| | | |
|--------|--|-----|
| 1825 | The Orthography and Orthoepy of a Dialect of the Aborigines of New South Wales | 75 |
| 1827 | Specimens of the Aboriginal Language | 424 |
| c.1828 | Exercise book | 147 |
| 1834 | 'Illustrative Sentences' included in the <i>Australian Grammar</i> | 415 |
| 1836 | The Australian Spelling Book | 132 |
| 1850 | The Key to the Aboriginal Language | 349 |
| n.d. | Karree sentence list compiled around this time: but was it by Threlkeld [?] | 211 |

Orthography and Orthoepy

5.1

The Orthography and Orthoepy of a Dialect of the Aborigines of New South Wales

Part 1. By L.E. Threlkeld

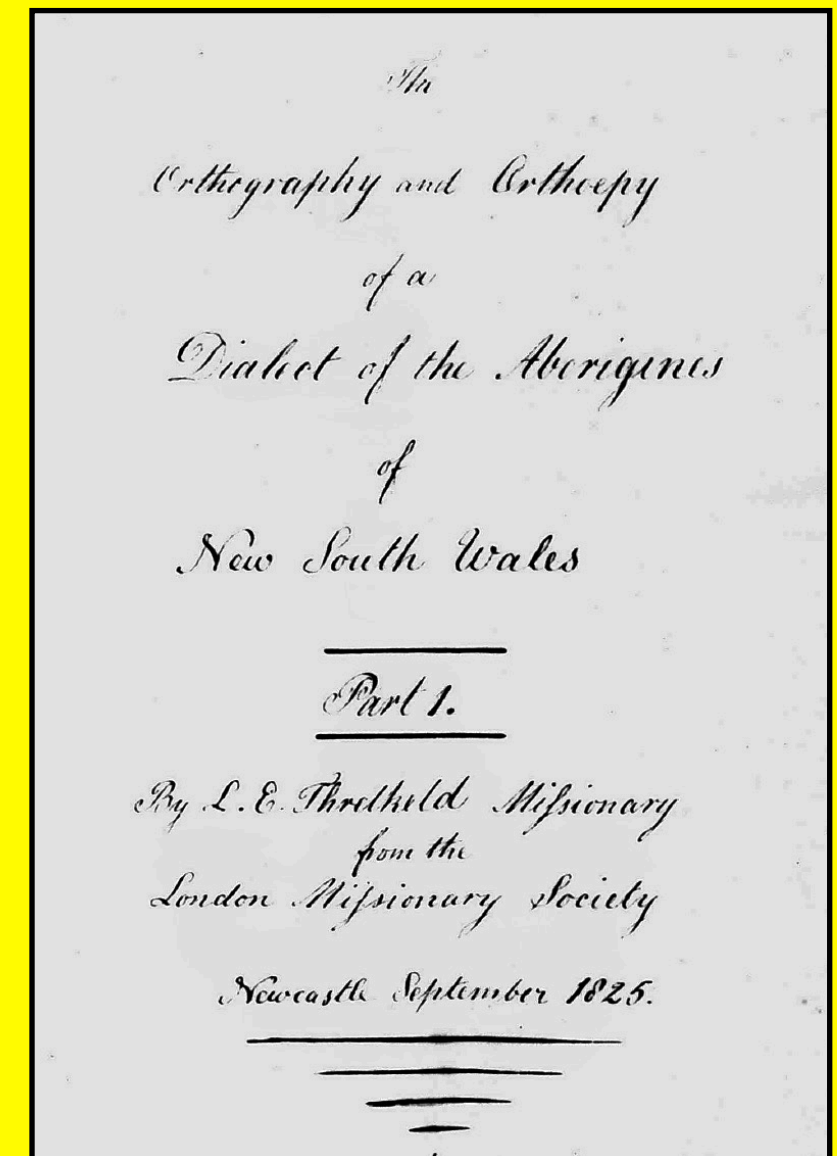
Missionary from the London Missionary Society

Newcastle September 1825.

Section 1 : First Principles

Being an attempt to form a dialect of
the Aborigines into a written language.

This is a 12-page MS consisting mostly of sound
tables, with a few words and sentences of language.



Orthography and Orthoepy (1825)

9:3 *Al-lah buh-lah*

ala bula

I say you two

ho you-two

hey you-two

9:4 *We-ul-lah bar-le*

wiyala bali

We two will talk

speak-RECIP we-two

We-two reciprocally speak [i.e. we converse].

9.5 *We-al-lang na-ang*

wiyalang nayang

We will talk

speak-ness we-all

We (are) speak(ing).

9:6 *We-al-lah bar-le ki wan*

wiyala bali gayi wan

Let us talk

speak-IMP! we-two come move-now

We-two must speak! Come, (we) move [i.e. let's do it].

INTERJECTIONS

| | | | |
|-------------|-----------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | | biyara | amaze (wow!) |
| | | yanawu | let-it-be (Desist) |

Orthography and Orthoepy (1825)

9:7 *We-al-lah Davis nang*

wiyala DAVISnang

Call to Davis

Speak-IMP! DAVIS-ACC

(You) must call Davis!

9:9.2 *Ah-no-ah behn*

anuwa bin

That is yours

that thee

That (is) you(rs).

9:10.2 *Ah-ne-bo barng*

anibu bang

I am here

here-EMPH I

I (am) emphatically here.

9:13 *Wi-tak ke bar bar-rar*

wada gi ba bara

They are gone: Person1 Pron/ They

depart be DONE they-all

They are >done<-depart(ed) [i.e. they have gone].

Orthography and Orthoepy (1825)

9:13 *Yahng bar-le wal-lah*

yang bali wala

I will go

there we-two move-IMP!

We-two must move there.

EARLY VOCABULARY

Words not found in later records:
yang there

9:14.2 *Bar-le wah-lah yu-ring*

bali wala yuring

Let us two go

we-two move-IMP! go away

We-two must move away!

9:15.2 *Ga-o-wah-rang barng*

gawarang bang

I am without

not now I

I not.

9:16 *Kul-kul barng*

gul gul bang

I am cold.

cold I

I (am) cold.

Orthography and Orthoepy (1825)

9:17 *Wan-nah be mar-ning?*

wana bi maning

Which dost thou take?:

which thou take-will

Which [what] will you take?

9:19 *Wan-dah be kah-tang?*

wanda bi gadang

Where dost thou reside?

where thou be-AFF-now

Where do you be [i.e. where are you, where do you live]?

9:21 *Wan-nam be?*

wanam bi

Where art thou?

where thou

Where (are) you?

xxxxx *Buh-ah be noah-no-ah [sic]*

buwa bi nuwa nuwa

Do thou beat him

beat-IMP! thou he he

You must beat emphatically-him!

Orthography and Orthoepy (1825)

9:24.2 *O-wi te-ah*

nguwa diya

Give me

give-IMP! me

(You) must give me!

9:25 *We-al-lah te-ah*

wiyala diya

Speak to me

speak-IMP! me

(You) must speak (to) me!

9:28 *Yah-ko-an-dah ga tar-nang?*

yaguwanda ga danang

When do you go? or When is it?:

when be approach

When is approach? [i.e. when do you go, when is it, etc.]

9:30 *Wan-nang ga no-ah?*

wanang ga nuwa

Where is he?

where be he

Where be [i.e. is] he?

Orthography and Orthoepy (1825)

9:31 *Min-ner-ring ga?*

minaring ga

What is it?

what be

What be [i.e. what is (it)]?

9:33 *Kul-ling de-al-lah go*

galingdiyalagu

Knive

cut-AFF-DECL-IMP!-for

For cut(ting).

DOUBTFUL ANALYSIS

This analysis is uncertain

9:34 *Wan-dah go lang-be*

wandagulang bi

Whither goest thou? or Where art thou for or to?

where-towards thou

You where-towards [i.e. where are you going]?

10:2 *Sydney go-lang*

SYDNEYgulang

For Sydney or to

SYDNEY-towards

Towards Sydney.

Orthography and Orthoepy (1825)

10:3 *Kah-ri go-lang*

garayigulang

For Kangaroo

kangaroo-towards

Towards kangaroo [i.e. for kangaroo].

10:4 *Mur-ko-ro go-lang*

magurugulang

For Fish

fish-towards

Towards fish [i.e. for fish].

10:5 *Min-ner-ring go be?*

minaringGu bi

What art thou come for?

what-for thou

What you for [i.e. what did/do you come for]?

10:10 *We-ah-be un-da kah-nang?*

wiya bi anda ganang

Wilt thou stay here?:

QUESTION thou here be-will

QUERY: You be here [i.e. will you stay here]?

Orthography and Orthoepy (1825)

10:13 *Mid-dil-lah te-ah kah-bo*

midila diya gabu

Wait for me stop.

wait-IMP! me stop

Stop. (You) must wait (for) me!

EARLY VOCABULARY

Words not found in later records:

yang there
gabu stop

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

10:15.2 *Nah kal-lah be?*

nagala bi

Dost thou see?:

see-be-PH thou

Did you see?

10:16 *Nah kal-lah barng*

nagala bang

I do see.

see-be-PH I

I did see.

10:17.2 *Kow-wal arn-bo un-nee wib-be*

gawalanbu ani wibi

Here is a great wind.

big-ness-EMPH this wind

This wind (is) big(ness).

Orthography and Orthoepy (1825)

10:19.2 *Kow-wal kow-wal arn-bo Ko-re*

gawal gawalanbu guri

There are many Blacks

big big [many]-ness-EMPH man

The men (are) emphatically-many.

10:24.2 *Ki nar lar-gu*

gayi nalagu

Come for it:

come that-for

Come for that.

RELATIVE PRONOUNS

who, whom, which, whose,
that

this is the cat that killed the

rat

THIS THAT

ngali this *ngala* that

ani this *anuwa* that

anduwa that

anang that

ngaluwa that

nginuwa that

what
=
'that
which'

10:25.2 *Min-ner-ring ga*

minaring Ga

What is it?

what be

What be [i.e. what is it]?

10:28.2 *Min-nam barn be nah-lah-tah?*

minam ban bi nala da

What art thou doing?

what do-now thou that AFFirm

What do you do that, aye [i.e. what are you doing with that]?

Orthography and Orthoepy (1825)

10:30 *Min-nam barn nah-ar-le?*

minam ban nali

What is he doing?

what do-now this-fellow

Whit does this fellow [i.e. what is this fellow doing]?

RELATIVE PRONOUNS

who, whom, which, whose, that

this is the cat that killed the rat

| THIS | | THAT | |
|------------------------------|------|---------|------|
| ngali | this | ngala | that |
| ani | this | anuwa | that |
| what = 'that which' | | anduwa | that |
| | | anang | that |
| | | ngaluwa | that |
| | | nginuwa | that |

10:32.2 *Marn ga te-ah*

manGa diya

Let me take it:

take-be-IMP! me

Me, take! [i.e. (someone) must (let) me take (it)].

10:33 *Mar-nan barnng*

manan bang

I take

take-will I

I will take.

10:34 *Mar-rar bing ah-no-ah*

mara bi anuwa

Take that.

take-IMP! thou that

You must take that.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Orthography and Orthoepy (1825)

10:36 *Ma-ro-rong gah-ga bar-le*

marurungGa gabali

If it will be good.

good be be-do-ing

Good ANALYSIS UNRESOLVED

DOUBTFUL ANALYSIS

This analysis is uncertain

11:1 *Nah payn*

na bang

For me

xxx I

xxx I ANALYSIS UNRESOLVED

EARLY VOCABULARY

Words not found in later records:

| | |
|------|-------|
| yang | there |
| gabu | stop |
| na | for |

DOUBTFUL ANALYSIS

This analysis is uncertain

11:2 *Nah nir-ro-wang*

na ngiruwang

For thee

xxx thee

xxx you. ANALYSIS UNRESOLVED

DOUBTFUL ANALYSIS

This analysis is uncertain

11:3 *Nah lig-go bohn*

ngaligu bun

For him

this-for him

This (is) for him.

Orthography and Orthoepy (1825)

11:4 *Nah log-go bo bo-an-no-an*
ngalagubu buwanuwan

For her

that-for-EMPH her

That (is) for her.

11:5 *Al log-go-bo*

ngalagubu

For it

that-for-EMPH

That (is) for (it).

11:6 *Al log-go-bo Boat go*

ngalagubu BOATgu

For the boat

that-for-EMPH BOAT-for

That (is) for the boat.

11:7 *Ah-no-ah-dah na-ar-rang*

anuwa da nAran

For us.

that AFFirm us-all

That (is for) us, aye.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Orthography and Orthoepy (1825)

11:8 *Nah nah-rang*

na naran

For you

xxx you-all

xxx you

DOUBTFUL ANALYSIS

This analysis is uncertain

11:9 *Nah bar-ran*

na baran

For them

xxx them-all

xxx them

DOUBTFUL ANALYSIS

This analysis is uncertain

11:10.2 *Narhn be?*

ngan bi

Who are thou. For, what is your name?

who thou

Who (are) you?

11:15 *Pe-tah-lah ah-no-ah*

bidala anuwa

drink that

drink-IMP! that

(You) must drink that!

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Orthography and Orthoepy (1825)

11:20.2 *Tow-wah bar-le-ling an-no-ah?*

dawa baliling anuwa

Wilt thou eat that?

eat-move do-ing-ness that

Eat xxx that.

DOUBTFUL ANALYSIS

This analysis is uncertain

11:22.2 *Ah-no-ah Trik-ke*

anuwa dirigi

That is red.

that red

That (is) red.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

11:23 *Ah-no-ah trik-ke trik-ke*

anuwa dirigi dirigi

That is very red.

that red red

That (is) very red.

11:27.2 *Wan-nang ah-tong?*

wanang ngadang

Where is it?

where [negative]

Where (is it)? Nobody knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

Orthography and Orthoepy (1825)

11:29 *Wan-nang ga no-ah?*

wanang Ga nuwa

Where is he?

where be he

Where is he?

11:31.2 *Wan-nah be marning*

wana bi maning

Which does thou take?

which thou take-will

Which will you take?

11:33.2 *Wan-dah be rang be*

wandabirang bi

Whence comest thou? Where have you been?

where-away from thou

Where (are) you from?

12:1 *Wan-dah be kah-tang*

wanda bi gadang

Where dost thou live.

where thou be-AFF-now

Where are you [i.e. where do you live]?

Orthography and Orthoepy (1825)

12:3.2 *Wan-nam be?*

wanam bi

Where art thou

where thou

Where (are) you?

12:4.2 *Ki wah-lah*

gayi wala

Come hasten. The verb To be quick

come move-IMP!

Come! (You) must move!

12:5 *Ki wah-lah kah-rah-ki*

gayi wala garagayi

Come make haste.

come move-IMP! quick

Come! (You) must move quick(ly)!

12:7 *Wah-lah wah-lah*

wala wala

Be quick.

move-IMP! move-IMP!

Move! Move!

Orthography and Orthoepy (1825)

12:9.2 *Yu-ring yah-ran.*

yuring yaran

Let us go.

go away go-urg-now

Away (we) go. DOUBTFUL yaran ANALYSIS

DOUBTFUL ANALYSIS

This analysis is uncertain

EARLY VOCABULARY

Words not found in later records:

| | |
|-------|-------|
| yang | there |
| gabu | stop |
| na | for |
| ya-ra | go |

12:10 *Wan-dah go lang yah-rim bah?*

wandagulang yarim ba

Where is he going?

where-towards go-to-do

Towards where (does he) go? DOUBTFUL yarim ba ANALYSIS

DOUBTFUL ANALYSIS

This analysis is uncertain

EARLY VOCABULARY

Words not found in later records:

| | |
|-------|-------|
| yang | there |
| gabu | stop |
| na | for |
| ya-ra | go |

12:12 *Camp go lang xxx [yu?] yu-ring bah:*

CAMPgulang xxx yuring ba

He is going to the Camp.

CAMP-towards xxx go away-do

Towards the camp (does he) away do. DOUBTFUL yu yuring ba ANALYSIS

DOUBTFUL ANALYSIS

This analysis is uncertain

xxxxx *Yal-lo wal lah wi-tam bal-lah yo*

yaluwala wayidambalayu

Stop there. Remain

sit-IMP! xxx xxx

(You) must sit [i.e. stay]. Depart DOUBTFUL wi-tam bal-lah yo ANALYSIS

DOUBTFUL ANALYSIS

This analysis is uncertain

Orthography and Orthoepy (1825)

12:16 *Yal-lo wal lah be an-de*

yaluwala bi andi

Remain thou here

sit-IMP! thou here

You must sit [i.e. stay] here.

12:18.2 *Yar-no-ah yal-lo-we ye-go-rah*

yanuwa yaluwi gura

Do not remain.

let-it-be sit-IMP! not

Desist! (You) must not sit [i.e. stay]!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

12:20 *Yar-no-ah uh-wi ye-go-rah*

yanuwa uwi gura

Do not go.

let-it-be move-IMP! not

Desist! (You) must not move!

12:22 *Yar-no-ah tak-ke ye-go-rah*

yanuwa dagi gura

Do not eat.

let-it-be eat-be-IMP! not

Desist! (You) must not eat!

Orthography and Orthoepy (1825)

12:27.2 *Kuhm-bar yang*

gumba yang

On tomorrow.

tomorrow there

Tomorrow, there [i.e. (Do it) then, tomorrow] SPECULATIVE ANALYSIS

EARLY VOCABULARY

Words not found in later records:

| | |
|-------|-------|
| yang | there |
| gabu | stop |
| na | for |
| ya-ra | go |

12:28 *Bung-gi yang wal-lah*

bangGayi yang wala

On today go

now there move-IMP!

(You) must move there now! [i.e. Go, today!] DOUBTFUL yang ANALYSIS

EARLY VOCABULARY

Words not found in later records:

| | |
|-------|-------|
| yang | there |
| gabu | stop |
| na | for |
| ya-ra | go |

12:30.2 *Tar-nan wah-lah yar-re-ah gah*

danan wala yariyaga

When evening then come.

approach move-IMP! evening-at

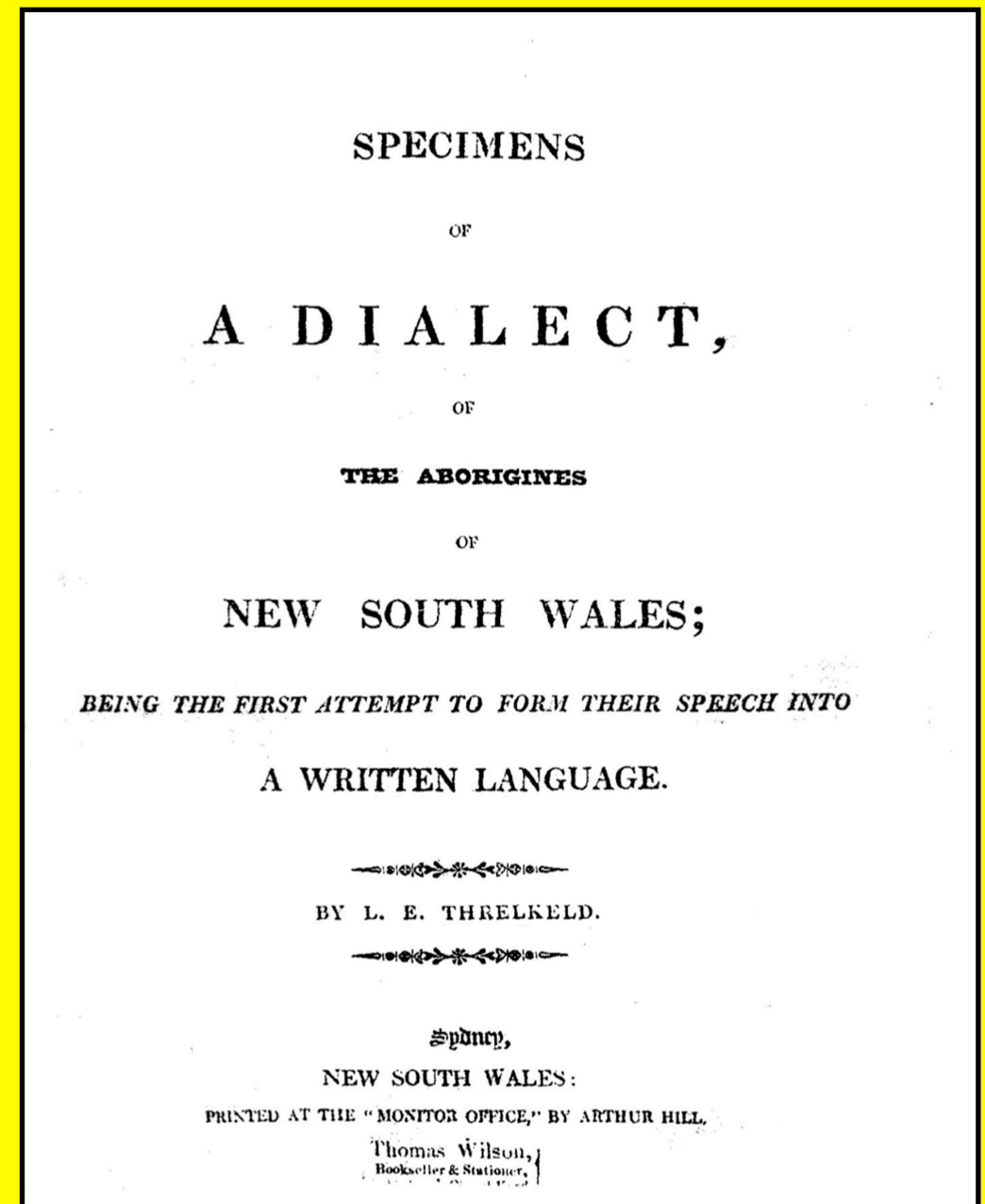
(You) must approach-move at [i.e. in the] evening!

Specimens of a Dialect

5.2

SPECIMENS OF A DIALECT
of the Aborigines of New South Wales;
being the first attempt to form their speech
into a written language
By L. E. Threlkeld. [1827]

This is a work of 27 pages, with an attached
'Circular' commenting on the book, the state
of the Aboriginal Mission, and on certain
difficulties experienced with the Aborigines.



Specimens of a Dialect (1827)

4:1 *Ngahn un-nung? Ngahtoah un-ne.*

ngan anang / ngaduwa ani

Who is there? It is I.

who yonder / I here

Who (is) yonder? / I (am) here.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

4:2 *Ngahtoah mahn-nun. Mahn-nun bahng.*

ngaduwa manan / manan bang

It is I who will take. I will take.

I take-will / take-will I

I will take.

4:3 *Ngahtoah un-te kuh-tahn. Un-te bahng kah-tahn.*

ngaduwa andi gadan / andi bang gadan

It is I who remain here. Here I remain.

I here be-AFF-now / here I be-AFF-now

I am here. Here am I.

4:4 *Ngahtoah weah-nun. Weahn bahng.*

ngaduwa wiyanan / wiyang bang

It is I who am speaking. I speak.

I speak-will / speak-now I

I will speak. I speak.

Specimens of a Dialect (1827)

4:5 *Ngahtoah umah-kaan unne, ngorokahn*

ngaduwa umagayan ani ngurugan

It is I who have made this, this morning.

I make-be-did this night-BEness [sunrise]

I made this (at) sunrise.

4:6 *Unne bahng umah-kaan, ngorokahn*

ani bang umagiyan ngurugan

I have made this, this morning.

this I make-be-did night-BEness [sunrise]

I made this (at) sunrise.

4:7 *Ngahtoah wah-leyn un-tah-ring*

ngaduwa walin andaring

It is I who am going to that place.

I move-ing-now there-to

I am going there.

4:8 *Wah-leyn bahng un-te-ring*

walin bang andaring

I am coming to this place.

move-ing-now I there-to

I am going <to> there.

Specimens of a Dialect (1827)

4:9 *Ngahtoah bo wahl weah bounnoun*

ngaduwabu wal wiya buwanuwan

It is I myself who have spoken to her.

I-EMPH certainly speak-PH her

Emphatically-I certainly spoke (to) her

4:10 *Ngahtoah bo wahl bounnoun buhn-ku-leyn*

ngaduwabu wal buwanuwan bunGulin

It is I myself am about beating her.

I-EMPH certainly her beat-be-ing-now

Emphatically-I certainly am beating her.

4:11 *Ngahtoah bo wah-le-ah-lah wah-kohl*

ngaduwabu waliyala wagul

It is I myself went alone.

I-EMPH move-ing-PH one

Emphatically-I went alone.

5:1 *Ngahn ka be unne? Ngintoah tah unne.*

ngan Ga bi ani / nginduwa da ani

Who art thou now? It is thou. (emphatically.)

who be thou this / thou AFFirm this

Who are you? It (is) you, aye.

Specimens of a Dialect (1827)

5:2 *Ngeroung koah bahn nu weahn ngurrah-le-ko.*

ngirungGuwa ba nu wiyan ngaraligu

I speak it in order for thee to hear.

thee-having I-thee speak-now hear-ing-for

I speak (to) you, for you to be having hearing.

5:3 *Ngintoah tatte bah-nun*

nginduwa didibanan

It is thou who wilt be dead.

thou dead do-will

You will die.

5:4 *Ngintoah kintah, ngahtoah kaahwahrahn.*

nginduwa ginda / ngaduwa giyawaran

It is thou who fearest, It is I who do not.

thou fear / I not-now

You fear; I do not.

5:5 *Ngintoah bo wahl yahrahki, ngintoah kaahwahrahn*

nginduwabu [ngaduwabu] wal yaragayi / nginduwa giyawaran

It is I myself who am evil. It is thou art not.

I-EMPH certainly bad / thou not-now

Emphatically-I am bad; you are not.

MS ERROR

nginduwa-bu thou-EMPH
IN ERROR FOR:
ngaduwa-bu I-EMPH

Specimens of a Dialect (1827)

5:6 *Ngintoah kintah. Kintah be.*

nginduwa ginda / ginda bi

It is thou who fearest. Thou fearest.

thou fear / fear thou

You (are) afraid.

5:7 *Ngintoah kintah kah-nun. Kintah be kah-nun.*

nginduwa ginda ganan / ginda bi ganan

It is thou who wilt fear. Thou wilt be afraid.

thou fear be-will / fear thou be-will

You will be afraid.

5:8 *Newwoah kintah. Kintah noah.*

nyuwuwa ginda / ginda nuwa

It is he who laughs. He laughs.

he laugh / laugh he

He laughs.

5:9 *Newwoah wahl kore yahrahki*

nyuwuwa wal guri yaragayi

It is he who is a bad man.

he certainly man bad

He (is) certainly a bad man.

Specimens of a Dialect (1827)

5:10 *Newwoah wahrekul nowwi tah bah.*
nyuwuwa warigal nawidaba

The dog, it is in the canoe.

he dog canoe-at

He, the dog, (is) in the canoe.

5:11 *Newwoah bo-keyn kokohn tah*
nyuwuwabu gin guganda

It is he himself in the water.

he-EMPH be-now water-at

Emphatically-he is in the water.

6:1 *Unne bo bountoah Patty. Ammoung kin-bah.*
anibu buwanduwa PATTY imuwungGinba

This is Patty with me.

this-EMPH she PATTY me-at

Emphatically-this, she, Patty, (is) at [i.e. with] me.

6:2 *Ammoung kahtoah bountoah wah-nun.*
imuwungGaduwa buwanduwa wanan

She will go with me.

me-in company with she move-will

She will move in company with me.

Specimens of a Dialect (1827)

6:3 *Wonni bountoah teah unnung tatte ammoum bah.*

wanayi buwanduwa diya anang didi imuwunba

My child she is dead.

child she me yonder dead me-of

She, my child, (is) dead yonder.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

6:4 *Ngahn ka bountoah unne? unnoah? unnung?*

ngan Ga buwanduwa ani / anuwa / anang

Who is she this? &c.

who be she this / nearby / yonder

Who is she here, nearby, yonder?

6:5 *Weah, unnoah boat kowwol?*

wiya anuwa BOAT gawal

Is that a large boat?

QUESTION that BOAT big

QUERY: (Is) that a big boat?

6:6 *Ngah ba un ahng kowwol-ahn.*

nga ba anang gawalan

It is a large boat.

be (it is) DONE that big-ness

That is big(ness).

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Specimens of a Dialect (1827)

6:7 *Weah, unnoah murrrohng?*

wiya anuwa marurung

Is that good?

QUESTION that good

QUERY: (Is) that good?

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

6:8 *Ngah bah unnoah murrrohng*

nga ba anuwa marurung

It is that is good.

be DONE that good

That is good.

6:9 *Ngahn to bohn buhn-kah-lah?*

ngandu bun bunGala

Who struck him?

who-ERG him beat-be-PH

Who beat him?

6:10 *Ngah le noah bohn buhnkahlah.*

ngali nuwa bun bunGala

It is he struck him.

this-fellow he him beat-be-PH

This fellow, he beat him.

Specimens of a Dialect (1827)

6:11 *Ngah la noah bohn buhnhahlah.*

ngala nuwa bun bunGala

It was he struck him.

that-fellow he him beat-be-PH

That fellow, he beat him.

6:12 *Ngah la noah ya.*

ngala nuwa ya

It was he there.

that-fellow he there

That fellow, he, there.

EARLY VOCABULARY

Words not found in later records:

yang, ya there
gabu stop
na for
ya-ra go

6:13 *Wah-nung? Ngah la noah weah-leyn unnung.*

wanang / ngala nuwa wiyalin anang

Where? It was he speaking there.

where / that-fellow he speak-ing-now yonder

Where? That fellow, he, is speaking yonder.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

7:1 *Kah bo, ngaan wah-nun.*

gabu ngiyin wanan

Stop, we will go.

stop we-all move-will

Stop, we will move.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

Specimens of a Dialect (1827)

7:2 *Kay i witaḥ ngaan.*

gayi wada ngiyin

Come, we depart.

come we-all depart

Come, we depart.

INTERJECTION *gayi*

gayi IS AN INTERJECTION
IT IS INVARIABLE. IT IS NOT A VERB

gayi = 'come!' [cf. 'cooee']

gayi = attention!, hey!

7:3 *Kay i be yahn-tah, tah-nan, witaḥ ngaan.*

gayi bi yanda / danan wada ngiyin

Come thou hither. Approach, we depart.

come thou hither approach depart we-all

You come approach hither. We depart.

DOUBTFUL ANALYSIS

yanda = 'hither'

THIS IS THE ONLY
EXAMPLE OF THIS USE.
POSSIBLY INSTEAD:

yan da
go AFFirm
go, aye

7:4 *Kah bo, kah bo, wah-ow-wil koah ngaan.*

gabu gabu wawilguwa ngiyin

Stop, stop, that we may go too.

stop stop move-might-having we-all

Stop, stop: we might go.

EARLY VOCABULARY

Words not found in later records:

yang, ya there

gabu stop

na for

ya-ra go

7:4.1 *ngeroung kahtoah / nurun kahtoah*

ngirungGaduwa / nurunGaduwa

{The ellipsis is *ngeroung kahtoah* or *nurun kahtoah*: thee to be with / you to be with}

thee-in company with / ye-all-in company with

In company with you / you-all.

Specimens of a Dialect (1827)

7:6 *Witah ngaan nowwi tah wihng-ow-wil*
wada ngiyin nawi da wingawil

We depart to row the canoe

depart we-all canoe AFFirm row-might

We depart (so we) might row the canoe, aye.

7:7 *Witah-lahng ngaan. — witah wahl ngaan.*

wadalang ngiyin / wada wal ngiyin

We do depart. We are about to depart.

depart-ness we-all / depart certainly we-all

We departure. We certainly depart.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

7:8 *Yah-ko-un-tah ka ngaan wah nun*

yaguwanda ga ngiyin wanan

When will we depart, ...

when be we-all move-will

When be, we will move ...

7:9 *Reid's mistake ko lahng.*

REID'S MISTAKEgulang

... for Reid's mistake.

REID'S MISTAKE-towards

... towards REID'S MISTAKE

Specimens of a Dialect (1827)

7:10 *Yah-ko-un-tah kahn ngaan (an Idiom)*

yaguwanda gan ngiyin

We do not know when.

when be-now (not know) we-all

Goodness knows when we ...

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

7:11 *Yah-ko-un-tah ngahtohng (another Idiom)*

yaguwanda ngadang

When is it to be? Instead of saying a negative

when [negative]

Nobody knows when

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

7:12 *Weah nu-rur wah-nun Mulubinbah ko-lahng.*

wiya nura wanan mulubinbagulang

Will ye go to Newcastle.

QUESTION you-all go-will NEWCASTLE towards

QUERY: Will you move towards Newcastle?

7:13 *Weah-lah nurur, ngahtoah wita.*

wiyala nura ngaduwa wada

Do ye talk and I will go.

speak-IMP! you-all I depart

You must speak; I depart.

Specimens of a Dialect (1827)

7:14 *Kahri nurur tah-kaan ngorukahn tah.*

garayi nura dagayan nguruganda

Ye have eaten Kangaroo this morning.

kangaroo you-all eat-be-did night-BEness [sunrise]-at

You ate kangaroo at sunrise.

8:1 *Ngahn bo bahrur uwah? Bahrur nahpahl.*

nganbu bara uwa / bara nabal

Who are they gone? They are women.

who-EMPH they-all move-PH / they-all woman

Emphatically-who, they, went? They (are) women.

8:2 *Ngahn bo kahn (an Idiom for a negative)*

nganbu gan

(an Idiom for a negative) Instead of saying, I do not know.

who-EMPH be-now (not know)

Emphatically-who? Goodness knows.

xxxxx *Weah lahng bahrur. Weah-leyn bahrur.*

wiyalang bara / wiyalin bara

They do talk They are talking.

speak-ness they-all / speak-ing-now they-all

They speakness [i.e. are in conversation]; they are speaking.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Specimens of a Dialect (1827)

8:4 *Witah-kah-bah buhrur.*

wada ga ba bara

They are departed.

depart be DONE they-all

They are >done<-depart(ed).

8:5 *Witah bah le wah-ow-wil yah-ke-tah.*

wada bali wawil / yagida

Thou and I will go now. Now it is.

depart we-two move-might / now

We-two might depart-move. Now.

8:6 *Min-nah-ring ko lahng bah le bohn weah-lah?*

minaringGulang bali bun wiyala

Why art thou and I to speak to him

what-towards to we-two him speak-RECIP

Towards what [i.e. why] (do) we-two speak reciprocally (to) him?

8:7 *Ah-lah! bulah! kah bo!*

ala bula gabu

Hallo! ye two! stop!

ho you-two / stop!

Hey, you, stop.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

Specimens of a Dialect (1827)

8:8 *Weah bulah tahnán wah-nun? A-a, wah-nun- bahle.*
wiya bula danan wanan / aya wanan bali

Will ye two come? Yes we will come.

QUESTION you-two approach move-will / YES move-will we-two

QUERY: Will you-two approach-move? Yes, we-two will move.

8:9 *Won-tah ko lahng bulah?*

wandagulang bula

Whither are ye two going?

where-towards you-two

Towards where you-two?

8:10 *Won-tah ko lahng bulah unnung buloahrah?*

wandagulang bula anang bulwara

Whither are they two going?

where-towards they-two yonder they-two

Towards where the two yonder, they-two?

9:1 *Min-nah-ring unne? minnahring kahn.*

minaring ani / minaring gan

What is this? What is it being? for, don't know

what this / what be-now (not know)

What's this? Goodness knows what.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'

PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

Specimens of a Dialect (1827)

9:2 *Min-nah-ring unnoah? minnahring ngahtoing.*

minaring anuwa / minaring ngadang

What is that? What thing is it? for a negation.

what that / what that [negative]

What's that? Nobody knows what.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

TKId STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

9:3 *Min-nah-ring tin bah unnoah?*

minaringdin ba anuwa

What is that for? (a signal was Hoisted)

what-because DONE that

What (was) that for?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS
be-
cause **from** **LOC at** **ALL to** **PERL thru/by**

| | | | | | |
|-------------|-----|----|-----------|----|----------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

9:4 *Murrenowwi tin bah unnoah.*

mari nawidin ba anuwa

That is about the ship. concerning,

big canoe-because DONE that

That (was) because of the ship.

9:5 *Min-nah-ring tin bountoah unnung tuhn-ka-leyn?*

minaringdin buwanduwa anang danGalin

Why does she cry there?

what-because she yonder cry-ing

Why (is) she crying yonder?

Specimens of a Dialect (1827)

9:6 *Min-nah-ring tin khan.*

minaringdin gan

(an Idiom for) I do not know.

what-because be-now (not know)

Goodness knows why.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
TKID STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
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|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | – |
| -din | 168 | 39 | 25 | – | 8 |
| -lin | 12 | | – | – | – |
| -rin | 2 | | – | – | 5 |

9:7 *Mah-mu-yah tin boantoah tuhn-ka-leyn?*

mamuyadin buwanduwa danGalin

On account of the corpse she is crying.

corpse-because she cry-ing-now

She is crying because of the corpse.

9:8 *Min-nah-ring kahn be weahn?*

minaring Gan bi wiyan

What dost thou say?

what be-now (not know) thou speak-now

What (do) you speak? Goodness knows.

9:9 *Min-nah-ring ka unnoah nung?*

minaring Ga anuwanung

What is that there? (Something must be moving.)

what be that-ACC

What's that?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Specimens of a Dialect (1827)

9:10 *Minnahring ko ka unnoah nung?*

minaringGu ga anuwanung

What is that there for?

what-for be that-ACC

What's that for?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

9:11 *Mah koro ko lahng turah-nun bahng*

magurugulang duranan bang

It is for fish (to do something to fish) I will.

fish-towards pierce-will I

I will pierce for fish.

9:12 *Min-nah-ring be unnoah kurrah-leyn?*

minaring bi anuwa garalin

What is it thou art carrying?

what thou that carry-ing-now

What's that you are carrying?

9:13 *Min-nah-ring ko be unnoah kurrah-leyn?*

minaring Gu bi anuwa garalin

For what art thou carrying that?

what-for thou that carry-ing-now

What are you carrying that for?

Specimens of a Dialect (1827)

9:14 *Min-nah-ring be unnoah petahn?*

minaring bi anuwa bidan

What is that thou drinkest? (The answer.)

why thou that drink-now

What's that you drink?

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

9:15 *Kokoin bahng unne petahn.*

guguwin bang ani bidan

This is water I drink.

water I this drink-now

This (is) water (that) I drink.

9:16 *Min-nah-ring be unnoah tah-ka-leyn?*

minaring bi anuwa dagalin

What is that thou art eating?

what thou that eat-be-ing-now

What's that you are eating?

9:17 *Kahri bahng unne tah-ka-leyn.*

garayi bang ani dagalin

This is Kangaroo I am eating.

kangaroo I this eat-be-ing-now

This (is) kangaroo I am eating.

Specimens of a Dialect (1827)

10:1 *Minnahring berung umah unnoah?*

minaringbirang uma anuwa

What is that made of? (i. e. from, out of.)

what-from make that

What (is) that made from? ...

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

10:2 *Koli berung; Brass berung tah unne.*

gulayibirang / BRASSbirang da ani

Of wood; it is of brass — this.

timber-away from / BRASS-away from AFFirm this

... from timber; from brass, this, aye.

10:3 *Minnahring berung kahn.*

minaringbirang Gan

(an Idiom.) for, what can it be made of?

what-away from be-now (not know)

... from what, goodness knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'

PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

10:4 *Minnahring tin be kah-kah-lah buk-kah?*

minaringdin bi gagala baga

On what account was't thou so furious?

what-because thou be-be-PH anger

Why were you angry?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS. THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
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| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

Specimens of a Dialect (1827)

10:5 *Ngukung tin bahng kahkakah bukkah.*

ngugungdin bang gagala baga

On account of Wife I was furious.

woman-because I be-be-PH anger

I was angry because of (my) wife.

10:6 *Minnahring tin ngahtohng.*

minaringdin ngadang

(an Idiom.) From no cause.

what-because [negative]

Nobody knows why

10:7 *Minnahring ko be noun turah?*

minaringGu bi nuwan dura

What didst thou pierce her with?

what-using thou her pierce-PH

What did you pierce her using?

10:8 *Kotah ro, Wahre ko, Bibi to.*

gudaru / warigu / bayibayidu

With a Waddy; Spear The Axe has.

club-using / spear-using / hatchet-using

... Using a club; using a spear; using a hatchet.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
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gan: goodness knows
ngadang: nobody knows

gan: goodness knows
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Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

Specimens of a Dialect (1827)

10:9 *Minnahring tin be noun turah?*

minaringdin bi nuwan dura

From what cause didst thou spear her?

what-because thou her pierce-PH

Why did you pierce her?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

10:10 *New-wahrah kahn to bahng turah bounnoun*

nyuwaragandu bang dura buwanuwan

Through anger, I speared her.

anger-BEness-using I pierce-PH her

I pierced her using anger. / I, anger-agent, pierced her.

ERGative / INSTRumental

THE SUBJECT OF A TRANSITIVE SENTENCE IS SUFFIXED

ERG(ative)

IN ABORIGINAL LANGUAGES THE SAME SUFFIX IS COMMONLY USED FOR **INSTR**(umental)

10:11 *Min ahn beyn wonni: Wonni korean.*

minan bin wanayi / wanayigurin

How many children hast thou: None.

how many thee child / child-lacking

How many child(ren) (have) you? Child-less.

10:12 *Min ahn beyn terrahkul ngeroambah?*

minan bin diragal ngirumba

How many Peaches hast thou with thee?

how many thee tooth-belong (peach) thee-of

How many peach(es) of you?

Specimens of a Dialect (1827)

10:13 *Kowwol kowwol ammoambah.*
gawal gawal imuwumba

I have many.

big big [many] me-of

Many of me.

10:14 *Mihn ahn to? Kowwol kowwol o.*
minandu / gawal gawalu

How many have? A great many.

how many-ERG / big big (many)-ERG

How many? Many.

ERGative / INSTRumental

THE SUBJECT OF A TRANSITIVE SENTENCE IS SUFFIXED
ERG(ative)
IN ABORIGINAL LANGUAGES THE SAME SUFFIX IS COMMONLY USED FOR **INSTR**(umental)

10:15 *Min ahn kohl-bun-te-nun?*
minan gulbandinan

How much is to be cut?

how many cut-AFF-will

How much will (someone) cut?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'

10:16 *Wah-ra-ah kohn [[kohl]] -bun-te-lah.*
waraya ganbandiya

Let a little be cut.

little cut-AFF-IMP!

(Someone) must cut (a) little.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

SPECIAL VOCABULARY

gadban... / galban ... / galing...
Cut

Specimens of a Dialect (1827)

10:17 *Kowwol kowwol kohlbunte-ah.*
gawal gawal gulbandiya

A great quantity is already cut.

big big [many] cut-AFF-PH

(Someone) cut a lot.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

SPECIAL VOCABULARY

gadban... / galban ... / galing...
Cut

10:18 *Min ahn kahn.*

minan gan

(an Idiom for.) None is

how many be-now (not know)

How much? Goodness knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

11:1 *Min-nung bah-nun i yah be loah?*

minang banan ngaya bi luwa

what will become of thee?

what do-will then thee-he

What will he then do (with) you?

11:2 *Min-nun kahn.*

minan gan

(an Idiom intimating.) I do not know nor care.

what be-now (not know)

Goodness knows what.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

Specimens of a Dialect (1827)

11:3 *wonkul be kah-nun.*

wanGal bi ganan

Thou wilt be a fool

stupid thou be-will

You will be stupid.

11:4 *Min-nam-bah beyn unnoah mattahrah?*

minam ba bin anuwa madara

What is the matter with thy hand?

what DONE thee that hand

What (was) done (to) you, that hand?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

11:5 *Teir-bung-ah. Kun-ah. Kullah-bah.*

dyirbangGa / gana / galaba

It is broken. It is burnt, It is cut with a knife.

break-do-compel-PH / burn-PH / cut-PH

Broken; burnt; cut.

SPECIAL VOCABULARY

gadban... / galban ... / galing...
Cut

11:6 *Min nung u-pah-leyn be unnoah?*

minang ubalin bi anduwa

what is that thou art doing;

what do-ing thou that

What (is) that you are doing?

Specimens of a Dialect (1827)

11:7 *Mirre-leyn bahng wahre.*

mirilin bang wari

I am sharpening a spear.

sharp-ing-now I spear

I am sharpening the spear.

11:8 *Ka-ah-wi yallah-wah-leyn bahng.*

gawayi yalawalin bang

(No) It is, I am sitting still.

no sit-ing-now I

No, I am sitting.

11:9 *Min nung bah-nun be bung i?*

minan banan bi bangayi

What wilt thou make? to day?

how many do-will thou now

What will you do today?

11:10 *U-pah-nun bahng wahre bung i?*

ubanan bang wari bangayi

I will make a spear to day.

do-will I spear now

I will make a spear today.

Specimens of a Dialect (1827)

11:11 *U-pah wahl bahng wahre bung i?*

uba wal bang wari bangayi

I shall make a spear today. (am about to &c.)

do certainly I spear now

I certainly make a spear today.

11:12 *Min-nah-ring ko mahkoro? Tah-ke-le-ko.*

minaringGu magaru / dagiligu

What is fish for? For to be eat.

what-for fish / eat be-ing-for

What (is) fish for? For eating.

11:13 *Minnahring unne bung i kah-tahn?*

minaring ani bangayi gadan

what is to day?

what this now be-AFF-now

What is this today?

11:14 *Yah re Friday.- Mir kah Friday unne bung i.*

yari FRIDAY / maga FRIDAY ani bangayi

It is Friday.- This today (—) Friday. [Being as Friday, (unknown) — this time. /]

mayhap Friday / perhaps Friday this now

Probably Friday. Perhaps this (is) Friday today.

EARLY VOCABULARY

Words not found in later records:

| | |
|-----------------|--------|
| yang, ya | there |
| gabu | stop |
| na | for |
| ya-ra | go |
| yari | mayhap |

Specimens of a Dialect (1827)

11:15 *Minnahring ko unnung upaah?*

minaringGu anang uba

what is (it) put there for? (2 balls as a signal.)

what-for yonder do

What does it for yonder?

11:16 *Yah re upaah murrenowwi ko buloahrah ko.*

yari ubaya mari nawigu bulwaragu

It has been put for two Ships (as a signal)

mayhap do-PH big canoe-for two-for

Probably done for the two ships.

11:17 *Minnahring be unnoah tah-tahn?*

minaring bi anuwa dadan

What is that thou eatest?

what thou that eat-AFF-now

What's that you eat?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Specimens of a Dialect (1827)

11:18 *Mahkoro unne bahng tah-tahn.*

maguru ani bang dadan

Fish is what I eat.

fish this I eat-AFF-now

This (is) fish (that) I eat.

12:0 *Won? or Wahn?*

wan

XXXXXXXX

where

Where?

12:1 *Won tah tin koah horse? Sydney tin.*

wandadinGuwa HORSE / SYDNEYdin

From what place, or whence is the horse. From Sydney.

where-from-having HORSE / SYDNEY-from

Whereabouts (is) the horse from? From Sydney.

12:2 *Won tah ko-lahng unne? (Ellipsis Uwahn.)*

wandagulang ani / uwan

Whither does this go?

where-towards this (here) / move-now

Towards where (is) this? It moves.

Specimens of a Dialect (1827)

12:3 *Won tah ko lahng unnoah nowwi wah-leyn?*

wandagulang anuwa nawi walin

Whither does the canoe go?

where-towards that canoe move-ing-now

That canoe is moving towards where?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

12:4 *Won tah ko lahng ngaan?*

wandagulang ngiyin

Where is it for do we?

where-towards we-all

Towards where (are) we?

12:5 *Mulubinbah ko lahng*

mulubinbagulang

Newcastle for do.

Newcastle-towards

Towards Newcastle.

12:6 *Won-tah-ring noah uwah?*

wandaring nuwa uwa

Whither is he gone?

where-to he move-PH

Where did he move to?

Specimens of a Dialect (1827)

12:7 *Koeyohng bountoah un am bo.*

gwiyang buwanduwa anambu

She is at the Camp.

fire she there-EMPH

She (is at) the camp emphatically-yonder.

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

12:8 *Won tah ko lahng be? Sydney ko lahng bahng.*

wandagulang bi / SYDNEYgulang bang

Whither art thou? To Sydney I am (going)

where-towards thou / SYDNEY towards I

Where (are) you to? I, towards Sydney.

12:9 *Won tah ring ngurur uwah? Un te ko ngaan uwah.*

wandaring nura uwa / andigu ngiyin uwa

Where have ye moved to. To here.

where-to you-all move-PH / here-to we-all move-PH

Where did you move to? We moved to here.

12:10 *Won tah ring we-reyn wibbe ko?*

wandaring wirin wibigu

Whither is the wind blowing?

where-to operate-now wind-ERG

Where does the wind operate [i.e. blow] to?

Specimens of a Dialect (1827)

12:11 *Pah ki tin wibbe.*

bagayidin wibi

From the Southward is the wind.

south-from wind

The wind, from the south.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

12:12 *Won tah berung be? Nowwi tah berung bahng.*

wandabirang bi / nawidabirang bang

Where hast thou come? From the canoe.

where-from thou / canoe-away from I

Where are you from? I, from the canoe.

12:13 *Won tah ko ka bahng unne kur-reyn.*

wandagu ba bang ani garin

Whither am I carrying this?

where-to DONE I this carry-now

Where do I carry this to?

12:14 *Un-to-ah ko yohng koke-rah ko.*

anduwagu yung / gugiragu

To what place there to the house.

there-to there / hut-to

To there; to the hut.

EARLY VOCABULARY

Words not found in later records:

| | |
|-----------------|--------|
| yang, ya | there |
| gabu | stop |
| na | for |
| ya-ra | go |
| yari | mayhap |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Specimens of a Dialect (1827)

12:15 *Won tah tin unnoah? Wokkah tin.*

wandadin anuwa / wagadin

Whence that? From up.

where-from that / high-from

Where's that from? From up.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

12:16 *Won nung ka beyn kahri? Unne bo.*

wanang Ga bin garayi / anibu

Where is thy Kangaroo? This is, it

where be thee kangaroo / this-EMPH

Where is your kangaroo? Emphatically-here.

12:17 *Won nung ka beyn ngukuhg? Unne bo bountoah.*

wanang Ga bin ngugang / anibu buwanduwa

Where is thy wife? This is she.

where be thee woman / this-EMPH she

Where is your wife? Emphatically-here she (is).

13:1 *Won nung kowwol? Unne kowwol.*

wanang Gawal / ani gawal

Which is big? This is big.

where big / this big

Which (is) big? This (is) big.

Specimens of a Dialect (1827)

13:2 *Unnoah bah-te kowwol.*

anuwa badi gawal

That is the biggest.

that continue (more) big

That is more big.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

MYSTERY WORD: *badi*

badi

USED ONLY AS A stand-alone WORD
DEFINED AS 'more, continue the action'
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him **more**)
 - 'larger' : (I have **more** than you)
- DID **badi** SERVE FOR BOTH [?]

13:3 *Won tah ring bountoah uwahn?*

wandaring buwanduwa uwan

Whither does she go?

where-to she move-now

Where does she move to?

13:4 *Un tah ring Mulubinbah ko lahng.*

andaring / mulubinbagulang

To that place to Newcastle.

there-to / NEWCASTLE-towards

To there. Towards Newcastle.

13:5 *Won nung ka Bun uhmbah kokere kahtahn?*

wanang Ga BUNumba gugiri gadan

Where is Bun's house. (Bun a man's name)

where be Bun-of hut be-AFF-now

Where is Bun's hut?

Specimens of a Dialect (1827)

13:6 *Won nung teah kaktahn boat ammoam bah?*
wanang diya gadan BOAT imuwumba

Where is my boat?

where me be-AFF-now BOAT me-of

Where, (to) me, is my boat?

13:7 *Won nung bountoah unnung*

wanang buwanduwa anang

Which is the She there? (two birds were flying)

where she yonder

Which (is) she, yonder?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

13:8 *Won nung be mahn-nun, unne, unnoah?*

wanang bi manan ani / anuwa

Which wilt thou take this or that?

which thou take-will this / that

Which will you take: this, that?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

13:9 *Unnoah tah, umahn bahng*

anuwa da uman bang

I take that.

that AFFirm make-now I

That, aye, I take.

Specimens of a Dialect (1827)

13:10 *Won nung be a? unne bahng.*

wanang bi ah / ani bang

Where art thou, ay? Here I am.

where thou eh / here I

Where are you, eh? Here I (am).

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

13:11 *Won nayn kanoah ye terrah?*

wanan ga nuwa yidara

Which way is he named? (or what is &c.)

what be he name

He is name(d) what?

13:12 *Berabhahn ye-terrah-buhl*

Biraban yidarabul

Eagle Hawk is named.

Biraban name-PATient

Name(d) Biraban.

PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled
yidara-bal: named

-bal PATient

THERE ARE 12 INSTANCES OF **-bal** PATient IN THE AWA RECORDS, AND ALL ARE FOR THE WORD **wara-bal**: fill-PATient, OR MEANING 'flat, WITH THE SAME UNDERLYING SENSE

13:13 *Threlkeld ye-terrah-buhl bahng*

THRELKELD yidarabul bang

I am named Threlkeld.

THRELKELD name-PATient I

I (am) name(d) THRELKELD.

Specimens of a Dialect (1827)

13:14 *Won nayn be bereke-ah?*

wanan bi birigi ya

Where wilt thou sleep

where thou lie ah

Where (do) you lie, ah?

| INTERROGATIVES | | | |
|----------------|------------|-----------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

13:15 *Ngeah kah i bahng bereke-ah*

ngiyagayi bang birigi ya

I shall sleep here.

like this I lie here

I lie like this, ah.

13:16 *Won nayn noah uwah? nga a noah uwah*

wanan nuwa uwa / ngaya nuwa uwa

Which way is he gone? Forward he is gone.

where he move-PH / then [?] he move-PH

Where id he move? He moved xxx.

DOUBTFUL ANALYSIS
 THIS ANALYSIS IS UNCERTAIN.
 EVERYWHERE ELSE
 ngaya = 'then'
 THERE ARE NO OTHER
 EXAMPLES OF ngaya: forward

13:17 *Won nayn kahn.*

wanan gan

an idiom for, Do not know.

where be-now (not know)

Goodness knows where.

| INTERROGATIVES | | | |
|----------------|------------|-----------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

gan: goodness knows
ngadang: nobody knows
 gan: goodness knows
 ngadang: nobody knows
 Tkld STATES THESE TO BE IDIOMS.
 gan: 'not know (nor care)', 'unknown'
 PERHAPS LITERALLY: be-now, 'being'
 ngadang: 'not know', 'nothing', 'from no cause'

Specimens of a Dialect (1827)

14:1 *Won nayn bahng unne weahn ye terrah?*

wanan bang ani wiyan yidara

Which way am I to say what this is named?

where I this speak-now name

How (do) I speak this name?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

14:2 *Won nayn unne purri ye terrah? Pahmi kahn*

wanan ani barayi yidara / bamigan

What is this land called? It is Pahmi.

what this earth name / PAHMI be-now

What (is) the name (of) this land? (It) is PAHMI.

14:3 *Won nayn ngaan wah-lah*

wanan ngiyin wala

Which way shall we go?

where we-all move-ing

Where are we moving?

14:4 *Neah kah-i ngaan wah lah*

ngiyagayi ngiyin wala

This way, we shall go. (It is this way or here)

like this we-all move-ing

We are moving like this.

Specimens of a Dialect (1827)

14:5 *Won nayn bahle wah-lah? ngeah kah.*

wanan bali wala / ngiyaga

Which way shalt thou &c. I go? This way.

where we-two move-ing / like this

Where are we-two moving? Like this.

INTERROGATIVES

| | | | |
|----------|------------|-----------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

14:6 *Won tah kah-laan unnoah nahpahl?*

wandagalin anuwa nabal

Where does that Woman belong?

where-belong (f) that woman

Where (does) that woman belong?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

-gan / -gani / -gal

-gan agent (person who acts) (cf. Eng. -er baker, walker)

-gani entity

-gal belong (e.g. part of a group)

-galin belong (f) —for a woman

Tkld INTERCHANGEABLY USED -gan (agent) AND -gang (BEness)

14:7 *Won tah tin unnoah mahn-tahn*

wandadin anuwa mandan

Where is that taken from?

where-from that take-AFF-now

Where (does someone) that take from?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

14:8 *Won tah nurur buhn-ke-lahng?*

wanda nura bunGilang

Where do ye fight? (The Do is present tense.)

where you-all beat-be-RECIP-now

Where are you beating one-another [i.e. fighting]?

Specimens of a Dialect (1827)

14:9 *Un te ngaan buhn-ke-lahng un te
andi ngiyin bunGilang andi*

Here we fight.

here we-all beat-be-RECIP-now here

Here, we beat one-another [i.e. fight], here.

14:10 *Won am beyn buhn-kah-lah
wanam bin bunGala*

What part of thee was struck?

where thee beat-be-PH

Where (did someone) beat you?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

14:11 *Unne teah buhn-kah-lah wollung
ani diya bunGala walang*

This, my bead was struck.

this me beat-be-PH head

(Someone) beat me this, (my) head.

14:12 *Won tah be unnoah mahn-kah-lah
wanda bi anuwa manGala*

Where was it thou didst catch that?

where thou that take-be-PH

Where (did) you take [i.e. catch] that?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Specimens of a Dialect (1827)

14:13 *Mulubinbah kah-laan bountoah.*
mulubinbagalin buwanduwa

She belongs to Newcastle.

Newcastle-belong (f) she

She belongs (to) Newcastle.

-gan / -gani / -gal

-gan agent (person who acts)
 (cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)
-galin belong (f) —for a woman

 Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

14:14 *Unne bountoah Ireland kah-laan*
ani buwanduwa IRELANDgalin

This she belongs to Ireland. (or Irish)

this she IRELAND-belong (f)

This, she, belongs (to) Ireland.

14:15 *Won tah ko lang? Korung ko lahng.*
wandagulang / gurungGulang

Whither do? To the Bush do. —

where-towards / scrub-towards

Towards where? Towards the scrub.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

14:16 *Wonam bountoah? Un am bo bountoah.*
wanam buwanduwa / anambu buwanduwa

Where is She? At that place she is.

where she / there-EMPH she

Where (is) she? She (is) emphatically-there.

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

Specimens of a Dialect (1827)

14:17 *Won am bahrah? Un am bo Sydney.*

wanam bara / anambu SYDNEY

Where are they at? At Sydney they are.

where they-all / there-EMPH SYDNEY

Where (are) they? Emphatically-there, Sydney.

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

14:18 *Won am bountoah? Noah? Kora? Nahpahl?*

wanam buwanduwa / nuwa / gura / nabal

Where at is She? He Man? Woman?

where she / he / man / woman

Where (is) she? he; the man; the woman?

15:0 *Ngahn?*

ngan

An Interrogative : who? who is?

who

Who (is)?

15:1 *Allah! Ngahn be ye terrah Ngahn unnung?*

ala ngan bi yidara / ngan anang

Hallo! what is thy name? who is there?

ho who thou name / who yonder

Hey; who [i.e. what] (are) you name(d)?
Who (is) yonder?

INTERJECTIONS

| | | | |
|-------------|-----------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | biyara | | amaze (wow!) |
| | yanawu | | let-it-be (Desist) |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | | | |
|---------------|------------|--------------|--------------|
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Specimens of a Dialect (1827)

15:2 *Ngahn un ahng? Ngahn ngahtohng.*

ngan anang / ngan ngadang

who is that? Don't know

who there / who [negative]

Who (is) yonder? Nobody knows.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

gan: goodness knows
ngadang: nobody knows

gan: goodness knows

ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

15:3 *Ngahtoah Berahbahn.*

ngaduwa biraban

It is I Eagle Hawk.

I Biraban

I (am) Biraban.

15:4 *Patty bountoah. Kaahrahn Patty korean.*

PATTY buwanduwa / giyaran PATTYgurin

It is Patty. No it is not Patty

PATTY she / not-now PATTY-lacking

She (is) Patty. Not now: Patty is lacking.

15:5 *Ngahn noah unne? unnoah? un ahng unnung?*

ngan nuwa ani / anuwa / anang / anung

who is this he? that? At this place? There?

who he here / nearby / yonder

Who (is) he, this (fellow); nearby; yonder.

Specimens of a Dialect (1827)

15:6 *Ngahn bulah uwah? Dismal bulah Jem.*

nganbu bula uwa / DISMAL bula JEM

who are the two who went? Dismal and Jem.

who-EMPH they-two move-PH / DISMAL they-two JEM

Emphatically-who (are) they two (who) moved? They (are) DISMAL and JEM.

15:7 *Ngahn noah unnung, mureung? Korung*

ngan nuwa anang muriyang / gurang

who is he there towards the sea? The Bush?

who he yonder forward / scrub

Who (is) he yonder, the east, the scrub.

MS ERROR [?]

muriyang forward, east
'sea': **garawa, wambal**
PERHAPS CONFUSION:
garawa sea
gurang scrub
OR 'sea' AND 'east':
NOTE; BOTH HAVE *e, a, s*

15:8 *Ngahn to turah bounnoun? Ngah le noah.*

ngandu dura buwanuwan / ngali nuwa

who has Speared her? It is he has.

who-ERG pierce-PH her / this-fellow he

Who pierced her? He, this fellow.

15:9 *Ngah-le noah ya, Ngah-lah noah yohng.*

ngali nuwa ya / ngala nuwa yung

It is he here. It is he there. or This is he who &c.

this he there / that he there

He, this fellow, here; he, that fellow, there.

EARLY VOCABULARY

Words not found in later records:

yang, ya there
gabu stop
na for
ya-ra go
yari mayhap

Specimens of a Dialect (1827)

15:10 *Ngahn to unne umah? Mah, U-mah-lah,*

ngandu ani uma / ma umala

who has done this? Try to do. Make it.

who-ERG this make-PH / go on! make-IMP!

Who made [i.e. did] this? Go on, do it!

INTERJECTIONS

| | | | |
|---------------|--------------------|-----------------|----------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| biyara | amaze (wow!) | | |
| wiwi | warning (Mind!) | | |
| yanawu | let-it-be (Desist) | | |

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

15:11 *Ngahn to beyn umah kopahro?*

ngandu bin uma gubaru

who has colored thee with red ochre?.

who-ERG thee make-PH red-using

Who made [i.e. did] you [i.e. did this to you], using red?

15:12 *Ngahtoah umah-laan.*

ngaduwa umalayan

It is I have done.

I make-ing-did

I was making [i.e. doing] (it).

15:13 *Ngahn nung ka umah-nun bahng?*

nganung Ga umanan bang

whom shall I do?

who-ACC be make-will I

Whom is (it, that) I shall make [i.e. do]?

Specimens of a Dialect (1827)

15:14 *Unnoah bohn umah-lah.*

anuwa bun umala

Do, do it to him,

that him make-IMP!

(You) must make [i.e. do] it (to) him, that fellow!

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

15:15 *Ngahn to mahn-nun kurre kurre?*

ngandu manan gari gari

who will have the first (in fishing)

who-ERG take-will first

Who will take [i.e. catch] the first?

15:16 *Ngah-lah noah mahn-nun.*

ngala nuwa manan

That is he who will have (or eatch, or hold)

that-fellow he take-will

That fellow, he will take [i.e. catch].

15:17 *Kaahwahrahn be mahn-nun, Newwoah mahn-nun.*

giyawaran bi manan / nyuwuwa manan

It is not thou wilt take It is he will

not-now thou take-will / he take-will

You will not take [i.e. catch]. He will take [i.e. catch].

Specimens of a Dialect (1827)

16:1 *Ngahn bo Perewol un te? Ngintoah.*

nganbu biriwal andi / nginduwa

Who is the chief here? It is thou.

who-EMPH chief here / thou

Emphatically-who (is) the chief here? You.

16:2 *Kaahwahrahn bahng Perewol korean.*

giyawaran bang biriwalgurin

It is not, I am not chief.

not-now I chief-lacking

I am not the chief-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

16:3 *Unne noah? A, a, unnoah tah, noah.*

ani nuwa / aya anuwa da nuwa

This he? yes, that is he.

this he / yes that AFFirm he

(Is) this he? Yes, that is he, aye.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

16:4 *Ngah unnoah, ngeroambah ; kaah wi.*

nga anuwa ngirumba / giyawayi

Is it thine that? no. (see the Elipsis)

be that thee-of / no

Is that yours? No.

nga MEANINGS

- nga** = or/nor/neither 69
 - nga** = be (it is) (alternative to **ga**) 21
 - nga** = see (alternative to **na**)
- OFTEN UNCLEAR WHICH MEANING TKID INTENDED

Specimens of a Dialect (1827)

16:5 *The Ellipsis is, Ammoambah korean;*

imuwungGurin

not mine.

me-lacking

Me-lacking [i.e. not me, not mine].

16:6 *Ngah-le ko bah bohn*

ngaliguba bun

It belongs to him.

this-of him

Him, that fellow's.

16:7 *Ammoambah tah unnoah*

imuwumba da anuwa

It. is mine that.

me-of AFFirm that

That (is) mine, aye.

16:8 *Ngahn-uhm-bah ka wahrekul?*

nganumba ga warigal

Whose is the Dog?

who-of be dog

The dog is whose?

Specimens of a Dialect (1827)

16:9 *Bumburukahn-uhmn-bah wahrekul*
bamburuganumba warigal

Bumburukahn's Dog.

Bamburugan-of dog

Bamburugan's dog.

16:10 *Ngahn-uhm-bah kahn*

nganumba gan

(an Idiom for) I do not know. (as much as to say)Where be (it)

who-of be-now (not know)

Goodness knows whose.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
 TklD STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
 PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

16:11 *Ngahn-uhm-bah ka uhnoah nahpahl?*

nganumba ga anuwa nabal

Whose it that woman?

who-of be that woman

That woman is whose?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

16:12 *Ngahn kin berung be uhnoah mahn-kah-lah?*

nganGinbirang bi anuwa manGala

From whom didst thou take that?

who-from thou that take-be-PH

You took that from whom?

Specimens of a Dialect (1827)

16:13 *Mr. Brooks kin berung. Mulubinbah kah berung.*

Mr BROOKSginbirang / mulubinbagabirang

From Mr. Brooks. From Newcastle.

Mr BROOKS-away from / NEWCASTLE-away from

From Mr BROOKS; from Newcastle.

16:14 *Ngahn am be weahn Ngeroam bahng weahn.*

nganung bi wiyan / ngirung bang wiyan

To whom speakest thou? To thee I speak.

who-ACC thou speak-now / thee I speak

You speak (to) whom? I speak (to) you.

16:15 *Ammoung be weahn? kaahwi*

imuwung bi wiyan / giyawayi

Is it to me thou speakest (No.)

me to thou speak-now / no

(Do) you speak (to) me? No.

16:16 *Nge-ko-ung bahng weahn.*

ngigung bang wiyan

To him I speak.

him I speak-now

I speak (to) him.

Specimens of a Dialect (1827)

16:17 *Ngahn bo wih-ngun-nun nowwi tah?*

nganbu winganaw nawi da

Who is it will row the canoe (paddle)

who-EMPH row-will canoe AFFirm

Who will row the canoe, aye?

17:01 *We-ah.*

wiya

Say. Used interrogatively.

QUESTION

QUERY

17:02 *weah-lah.*

wiyala

It appears to be part of the Verb, to speak,

speak-RECIP

Speak to one another [i.e. converse].

17:03 *Weah*

wiya

Do Speak, Imperative, Say or tell.

speak-IMP!

(You) must speak!

Specimens of a Dialect (1827)

17:1 *Weah be unte kahl mahkoro mahn-nun?*

wiya bi andigal magaru manan

Wilt thou take some of the fish Hereof?

QUESTION thou here-belong fish take-will

QUERY: Will you take here-belong [i.e. some of these] fish?

17:2 *A-a, mahn-nun bahng*

aya manan bang

Yes, I will take.

yes take-will I

Yes, I will take (some).

17:3 *Weah be unte kahl tah-ow-wah*

wiya bi andigal dawa

Wilt thou eat some of this, here?

QUESTION thou here-belong eat-move

QUERY: (Do) you eat here-belong [i.e. eat some of this here]?

PLACE

| | | | |
|--------|-------|--------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

17:4 *A-a tah-nun bahng untoah kahl.*

aya danan bang anduwagal

Yes I will eat of that, (Thereof.)

yes eat will I there-belong

Yes, I will eat there-belong [i.e. some of that].

Specimens of a Dialect (1827)

17:5 *Tah-ow-wah karan.*

dawa garan

Eat it all.

eat-IMP! all

(You) must eat (it) all!

17:6 *Weah be unte yallah-wah-nun?*

wiya bi andi yalawanan

Wilt thou rest here? Motion, to come or go.

QUESTION thou here sit-will

QUERY: Will you sit here?

PLACE

| | | | |
|--------|-------|--------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

17:7 *Yallah-wah-nun bahng unte.*

yalawanan bang andi

I will rest here.

sit-now I here

I will sit here.

17:8 *Yallah-wahn bahng unte.*

yalawan bang andi

I rest here.

sit-now I here

I sit here.

Specimens of a Dialect (1827)

17:9 *Unte bahng Unte yallah-wahn.*

andi bang andi yalawan

Here I rest here.

here I here sit-now

Here, I sit here.

| PLACE | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

17:10 *Weah be untoah bereke-nun?*

wiya bi anduwa biriginan

Wilt thou sleep on that place

QUESTION thou there lie-will

QUERY: Will you lie there?

17:11 *Kaahwi bahng untoah, untebo bahng bereke-nun.*

giyawayi bang anduwa / andibu bang biriginan

No, not at that place Here where I will sleep

no I there / here-EMPH I lie-will

No, I (will do it) there. I will lie right here.

17:12 *Weah be unnoah petah-nun? Tah nun?*

wiya bi anuwa bidanan / danan

Wilt thou drink that? Eat?

QUESTION thou that drink-will / eat-will

QUERY: Will you drink that? Will (you) eat?

| here / there // this / that | | | |
|--|------------|--------------|--------------|
| Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER: | | | |
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Specimens of a Dialect (1827)

17:13 *Weah be tahnán wah-nun unte bo?*

wiya bi danan wanan andibu

Wilt thou come here? To this place?

QUESTION thou approach move-will here-EMPH

QUERY: Will you approach-move right here?

17:14 *Weah ngaan Mulubinbah ko lahng wah-nun?*

wiya ngiyin mulubinbagulang wanan

Shall we go to Newcastle?

QUESTION we-all NEWCASTLE-towards move-will

QUERY: Will we move to Newcastle?

17:15 *Weah be unne mahn-nun? Mahn-nun bahng*

wiya bi ani manan / manan bang

Wilt thou take this? I will take.

QUESTION thou this take-will / take-will I

QUERY: Will you take this? I will take (it).

18:1 *Kaahrahn bahng mahn-nun*

giyaran bang manan

I will not take.

not-now I take-will

I will not take (it).

Specimens of a Dialect (1827)

18:2 *Weah unne murrohng, murroring tah unnoah.*

wiya ani marung / maruring da anuwa

Is this good? That is good.

QUESTION this good / good AFFirm that

QUERY: (Is) this good? That (is) good, aye.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

18:3 *Wcah unne murrohn wahrekul?*

wiya ani marun warigal

Is this a tame dog? (The reply is)

QUESTION this peace dog

QUERY: (Is) this a peace(ful) dog?

18:4 *Murrohn tah unnoah*

marun da anuwa

That is tame.

peace AFFirm that

That (is) peace(ful), aye.

18:5 *Weah unne buk-kah? Buk-kah tah unnoah.*

wiya ani бага / бага da anuwa

Is this savage? That is savage.

QUESTION this anger / anger AFFirm that

QUERY: (Is) this angry? That (is) angry, aye.

Specimens of a Dialect (1827)

18:6 *Weah unte wahn tah pibelo? Un am bo tah.*

wiya andi wanda PIPElu / anambu da

Is the pipe here? It is, at this place.

QUESTION here where PIPE-ERG / there AFFirm

QUERY: (Is) the pipe here, where? (It is) there, aye.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

18:7 *Weah bahle wah-lah : Won tah ring? S. ko bah*

wiya bali wala wandaring / SYDNEYgu ba

Shall thou & I go? where? To Sydney.

QUESTION we-two move-PH where / SYDNEY-to DONE

QUERY: Where (are) we-two moving to? To Sydney.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

18:8 *Weah unnoah porohl Porohl tah unnoah.*

wiya anuwa barul / barul da anuwa

Is that heavy? It is heavy this.

QUESTION that heavy / heavy AFFirm that

QUERY: (Is) that heavy? That (is) heavy, aye.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

18:9 *kaahwi wir-wir-rahn tah unne.*

giyawayi wiwiran da ani

It is (not heavy) It is light this

no lite-now AFFirm this

No, this (is) light, aye.

Specimens of a Dialect (1827)

18:10 *Weah teah be ngu-nun*

wiya diya bi ngunan

(What) wilt thou give me?

QUESTION me thou give-will

QUERY: Will you give me (something)?

18:11 *Ngu-nun bahng nu ngeroung.*

ngunan bang nu ngirung

I will give it thee.

give-will I-it thee

I will give you (something), to you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**

18:12 *Weah bulah tahnann wah-luh.*

wiya bula danan wala

Will ye two come?

QUESTION you-two approach move-ing

QUERY: (Are) you-two approach-moving?

18:13 *Weah ngaan tahnann wah-lah.*

wiya ngiyin danan wala

Shall we come?

QUESTION we-all approach move-ing

QUERY: (Are) we approach-moving?

Specimens of a Dialect (1827)

18:14 *Weah nurur tahnah wah-lah*
wiya nura danan wala

Will ye come?

QUESTION you-all approach move-ing

QUERY: (Are) you approach-moving?

18:15 *Weah be wah-nun ammoung kahtoah?*
wiya bi wanan imuwungGaduwa

Wilt thou go with me?

QUESTION thou move-will me-in company with

QUERY: Will you move in company with me?

18:16 *Weah bountoah wah-nun ngeroung kahtoah?*
wiya buwanduwa wanan ngirungGaduwa

Will she go with thee?

QUESTION she move-will thee-in company with

QUERY: Will she move in company with you?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

18:17 *Weah bountoah unnung kah-nun ngeroung kin?*
wiya buwanduwa anang ganah ngirungGin

Will she live with thee?

QUESTION she there be-will thee-at

QUERY: Will she be yonder at [i.e. with] you?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

Specimens of a Dialect (1827)

19:0 *Yah-ko-un-tah?*

yaguwanda

When? At what time? An interrogative compound phrase the root not exactly ascertained; but something of the nature of likely; as when is it likely?

when

When

19:1 *Yah-ko-un-tah be noun nah-kahlah Patty nung?*

yaguwanda bi nuwan nagala PATTYnung

When didst thou see Patty?

when thou her see-be-PH PATTY-ACC

When did you see her, Patty?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

19:2 *Yah-kee-tah bahng nah-kahlah.*

yagida bang nagala

I saw her just now.

now I see-be-PH

I saw (her) now.

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

19:3 *Buloahrah kah lah*

bulwara gala

Two (days) past

two be-PH

Two been [i.e. two (days) ago].

Specimens of a Dialect (1827)

19:4 *Bung i bahng nah-kah-lah*

bangayi bang nagala

I saw to day.

now I see-be-PH

I saw today.

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

19:5 *Yurah ke bahng nah-kah-lah*

yuragi bang nagala

Some time ago I saw (her.)

longtime I him see-be-PH

I saw (her) longtime ago.

19:6 *Korowawrung bahng nah-tah-lah*

guruwarang bang nadala

A long time since I saw her.

longtime I see-AFF-PH

I saw (her) longago.

19:7 *Yah-ko-untah kurre be wahn nun tahnann?*

yaguwanda gari bi wanan danan

When wilt thou come again?

when first thou move-will approach

When will you approach-move first [i.e. again]?

Specimens of a Dialect (1827)

19:8 *Kuhmbah be bah-lah wahn-nun unte ko.*

gumba bi bala wanan andibu

Tomorrow thou must come here.

tomorrow thou do-IMP! move-will here-EMPH

Tomorrow you must do, will move here!

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

19:9 *Ah-lah! tahnann, weah-wil koah bahng nu*

ala danan wiyawilguwa bang nu

Hallo! come that I may tell it.

ho approach speak-might-having I-it

Hey! Approach so that I might speak it.

INTERJECTIONS

| | | | |
|---------------|--------------------|-----------------|----------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| biyara | amaze (wow!) | | |
| wiwi | warning (Mind!) | | |
| yanawu | let-it-be (Desist) | | |

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

19:10 *Ah-lah! wah-nun-billah teah.*

ala wamanbila diya

Hallo! Let me go.

ho move-make-permit-IMP! me

Hey! (You) must let me move.

PRINTING ERROR

wah-nun-billah
IN ERROR FOR:
wah-mun-billah
wa-manbi-la
move-make-permit-IMP!
(you) must permit to move

19:11 *Yah-ko-un-tah ka be mahkoro ko lahng?*

yaguwanda ga bi magurugulang

When dost thou fish?

when be thou fish-towards

When are you towards fish(ing)?

TIME

| | | | |
|---------------------|---------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (thus every) | | |

Specimens of a Dialect (1827)

19:12 *Kuhmbah koah bahng wah-kayn.*

gumbaguwa bang wagin

Why tomorrow I am coming.

tomorrow-having I move-FUT

At tomorrow I will move.

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

19:13 *Yah-ko-un-tah kahn.*

yaguwanda gan

an idiom for I do not know.

when be-now (not know)

Goodness knows when.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
TKID STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

19:14 *Yurah-ke tah-ow.*

yuragi dawu

It will be a long while.

longtime AFFirm

Longtime, aye.

DOUBTFUL TEXT

14 *Yurah-ke tah-ow.*

yuragi dawu

dawu IS A MYSTERY
POSSIBLY A VARIANT OF

da

AFFirm

aye

UNLIKELY RELATED TO

da: 'eat'

19:15 *Yurah-ke tah bahng*

yuragi da bang

I shall be a long while

longtime AFFirm I

Longtime, I, aye.

Specimens of a Dialect (1827)

19:16 *Koruwawrung kah bahng*

guruwarang Ga bang

A long time since I have

longtime be I

I was longago.

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

20:1 *Yah-ko-untah ka be yahn-tahrah umah-nun?*

yaguwanda ga bi yandara umanan

When wilt thou make like that?

when be thou thus make-will

When are you, will (you) make [i.e. do] thus?

20:2 *Yah kountah ka noah yahn te umah-nun*

yaguwanda ga nuwa yandi umanan

When will he make like this?

when be he thus make-will

When is [i.e. will] he, will (he) make [i.e. do] thus?

20:3 *Yah ketah bahng u mah-nun.*

yagida bang umanan

I will make it now.

now I make will

I will make [i.e. do] (it) now.

Specimens of a Dialect (1827)

20:4 *Yahkountah be nu nah-kahlah Mr. B rooks nung?*

yaguwanda bi nu nagala Mr BROOKSnung

When didst thou see Mr. Brooks?

when thou-him see-be-PH NR BROOKS-ACC

When did you see him, Mr Brooks?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

20:4.1 *Ko-rah ko-ah?*

guraguwa

Why not? An interrogative

not-having (why not)

Why not?

20:5 *Korah koah be wahbah unambo Kuhm bah?*

guraguwa bi waba anambu gumba

Why wast thou not at this place yesterday?

not-having (why not) thou move-do there yesterday

Why did you not move there yesterday?

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

20:6 *Korah koah be tahtahn untoah kahl?*

guraguwa bi dadan anduwagal

Why dost thou not eat some of that?

not-having (why not) thou eat-AFF-now that-belong

Why do you not eat that-belong [i.e. some of that]?

-gan / -gani / -gal

- gan** agent (person who acts)
(cf. Eng. **-er** baker, walker)
- gani** entity
- gal** belong (e.g. part of a group)
- galin** belong (f) —for a woman

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Specimens of a Dialect (1827)

20:7 *Korah koah be teah weah-yah-leyn?*

guraguwa bi diya wiyalin

Why dost thou not answer me?

not-having (why not) thou-me speak-ing-now

Why are you not speaking to me?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

20:8 *Wonkul korah be, weah yah-leah teah*

wanGal gura bi / wiyaliya diya

Do not be a fool; answer me. (or Deaf or stupid)

stupid not thou / speak-ing-IMP! me

You (are) not stupid [OR Do not (be) stupid] / (You) must be speaking (to) me!

20:9 *Korah koah be teah-weahn?*

guraguwa bi diya wiyan

Why dost thou not speak to me?

not-having (why not) thou-me speak-now

Why do you not speak (to) me?

20:10 *Korah koah be ammouug kahtoah uwahn?*

guraguwa bi imuwungGaduwa uwan

Why dost thou not come with me?

not-having (why not) thou-me-in company with move-now

Why do you not move in company with me?

Specimens of a Dialect (1827)

20:11 *Korah koah be teah bahn teah kahn? Mah!*

guraguwa bi diya bundiyagan ma

Why dost thou not strike me again? Do!

not-having (why not) thou-me beat-AFF-again-now go on!

Why do you not beat me again? Go on!

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

20:12 *Korah koah be teah weahn? bah lah, weah-lah.*

guraguwa bi diya wiyan bala wiyala

Why dost thou not speak to me: Speak you must.

not-having (why not) thou-me speak-ing-now / do-IMP! speak-IMP!

Why do you not speak (to) me? (You must) do (it)! (You) must speak!

20:13 *Korah koah be tahnann uwahn?*

guraguwa bi danan uwan

Why dost thou not draw nigh?

not-having (why not) thou approach move-now

Why do you not approach-move?

20:14 *Korah koah be witah uwahn?*

guraguwa bi wada uwan

Why dost thou not depart?

not-having (why not) thou depart move

Why do you not depart-move?

Specimens of a Dialect (1827)

20:15 *Korah koah be mahn-tahn mahkoru?*

guraguwa bi mandan maguru

Why dost thou not catch fish?

not-having (why not) thou take-AFF-now fish

Why do you not take [i.e. catch] fish?

20:16 *Kaahwi bohn bang burn bah*

giyawayi bun bang bun ba

I did not strike him.

no him I beat DONE

I have not >done<-beat(en) him.

21:0 *kah i*

gayi

Is the short way of saying *come*, but it is the imperative of the verb to be, *kah*; and the ellipsis is as under. The imperative sign is *i*.

come

Come

21:1 *Kah i Be.*

gayi bi

Be thou.—*Come*. Is the short way of saying come, but it is the imperative of the verb, to be, *kah*; and the ellipsis is as under. The imperative sign, is *i*.

come thou

You, come.

Specimens of a Dialect (1827)

21:2 *Kah i unte ko tahnah wahlah.*

gayi andigu / danan wala

Be thou here, approach move.

come here-to approach / move-IMP!

Come to here. (You) must approach-move!

INTERJECTIONS

| | | | |
|-------------|---------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabū | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| | biyara | | amaze (wow!) |
| | wiwi | | warning (Mind!) |
| | yanawu | | let-it-be (Desist) |

21:3 *Kah bo.*

gabū

Stop, remain, be still, halt. Be thou there. Be be: Is the short way of saying stop, but it s the imperative of the verb to be reflected by *bo*, which makes it. be where you be

stop

Stop.

21:4 *Kah bo unam bo, yallah wah-lah undoah.*

gabū anambu yalawala anduwa

Be thou where thou art, rest thou there.

stop there-EMPH sit-IMP! there

Stop there, (you) must sit there!

gabū: presently / stop

THE MOST COMMON MEANING FOR **gabū** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabū: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

21:5 *Yah noah be buhn ke ye korah.*

yanawu bi bunGiyi gura

Let it be, do not thou strike.

let-it-be thou beat-be-IMP! not

Desist, you must not beat!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

21:6 *Kaahrahn bahng buhn korean.*

giyaran bang bunGurin

I am not about to strike.

not-now I beat-lacking

I do not beat-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

21:7 *Yah noah be buhn ke ye korah hounnoun.*

yanawu bi bunGiyi gura buwanuwan

Let it be; do not thou strike her.

let-it-be thou beat-be-IMP! not her

Desist, you must not beat her!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

21:8 *Kaahrahn, Kaahwi ko lahng bahng nu buhn-tahn.*

giyaran giyawayigulang bang nu bunDan

No I am not going to strike it.

not-now no-towards I-it beat-AFF-now

No, I am not about to beat it.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

21:9 *Witah koah bahng memi ye korah.*

wadaguwa bang mimi gura

Do-not detain for, I depart.

depart-having I detain-IMP! not

I, departure. (You) must not detain (me).

Specimens of a Dialect (1827)

21:10 *Murrah-lah. Murrah ye korah .*

marala / mara gura

Run—Do not Run.

run-IMP! / run-IMP! not

(You) must run! (You) must not run!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

21:11 *Mah! kipullah.—Yah noah kipi ye korah.*

ma gayibala / yanuwa gayiba gura

Do call out— . Do not call out.

go on! call-do-IMP! / let-it-be call-do-IMP! not

Go on! (You) must call! Desist! (You) must not call!

gayi MEANINGS

-gayi because,
from, at, ITEM

gayi come

gayi hey!

gayi call

gayi stop

21:12 *Tuhn ke ye korah, yah noah.*

dunGi gura yanuwa

Do not weep, Let it alone (for leave off)

cry-IMP! not let-it-be

(You) must not cry! Desist!

21:13 *Yuring, be wah lah, min ke ye korah kahree be.*

yuring bi wala / minGi gura / gari bi

Away with thee, Go, stay not; be first.

go away thou move-IMP! / wait-IMP! not / first thou

You must move away! (You) must not wait! You (be) first.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

21:14 *Buhn-nun bohn bahng.*

bunan bun bang

I will beat him

beat-will him I

I will beat him.

21:15 *Buhn-nun bahng bah lah unne wahrekul.*

bunan bang bala ani warigal

I must beat this Dog.

beat-will I do-IMP! this dog

I will beat this dog, (I) must do!

21:16 *Nah-ow-wah! nah-ow-wah! nurur.*

nawa nawa nura

Look Look ye!

see-IMP! see-IMP! you-all

You must see! See!

22:1 *Yah noah teah buhn ke ye korah.*

yanawu diya bunGiyi gura

Let me be, do not strike.

let-it-be me beat-be-IMP! not

Desist! (You) must not beat me!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

22:2 *Kintah lahng bahng buhni ke le tin.*

gindalang bang bunGilidin

I do fear being struck. (Or) I am afraid of a blow.

fear[ness] I beat-be-ing because

I am fearness [i.e. afraid] because of beating.

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

22:3 *Tahnan kah i nah-ow-wil koah unne.*

danan gayi nawilguwa ani

Draw nigh, come to see this.

approach come see-might-having this

Approach come, so that (you) might see this.

gayi MEANINGS

-gayi because, from, at, ITEM
gayi come
gayi hey!
gayi call
gayi stop

22:4 *Boung-kah Leah nah ke le ko.*

bungGaliya nagiligu

Stand up to See.

rise-be-ing-IMP! see-ing-for

(You) must be rising, for seeing!

22:5 *Boung-kah-leah nah-ow-wah.*

bungGaliya nawa

Stand up and look.

rise-be-ing-IMP! see-IMP!

(You) must be rising, (you) must see!

Specimens of a Dialect (1827)

22:6 *Boung-kah-leah ngur-row-wil.*

bungGaliya ngarawil

Stand up (that) (you) may see.

rise-be-ing-IMP! hear-might

(You) must be rising, (you) might hear.

22:7 *Weah-lah teah ngurrow wil, koah, bahng-nu.*

wiyala diya ngarawilguwa bang nu

Tell me that I may know it.

speak-IMP! me hear-might-having I-it

(You) must speak (to) me, so that I might hear it.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

22:8 *Ammoung be turah-lah.*

imuwung bi durala

Spear me.

me thou pierce-IMP!

You must pierce me!

22:9 *Turrah-lah be nu Turah-lah be bounnoun.*

durala bi nu / durala bi buwanuwan

Spear him. Spear her.

pierce-IMP! thou him / pierce-IMP! thou her

You must pierce him! You must pierce her!

Specimens of a Dialect (1827)

22:10 *Kah i unte ko yallah wah-ow-wil koah be gayi andigu yalawawilguwa bi*

Come hither in order that thou mayest rest.

come here-to sit-might-having thou

Come to here so that you might sit.

| PLACE | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

22:11 *Weah-lah be nu unnung tahnann.*

wiyala bi nu anang danan

Tell him there to come.

speak-IMP! thou him there approach

You must speak (to) him yonder (to) approach!

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

22:12 *Ngahn nung ka? Ye terrahbuhl nung.*

nganungGa / yidarabalnung

To whom? to such a one.

who-ACC-at / name-PATient-ACC

At [i.e. to] whom? (To) so-and-so.

PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled

yidara-bal: named

22:13 *Kah i unne tah-ow-wil.*

gayi ani dawil

Come to eat this.

come this eat-might

Come (so that you) might eat this.

gayi MEANINGS

-gayi because, from, at, ITEM

gayi come

gayi hey!

gayi call

gayi stop

Specimens of a Dialect (1827)

22:14 *Ma! Bu-wi teah, yah-ke-tah.*

ma buwayi diya yagida

Go on! strike me now.

go on! beat IMP! me now

Go on! (You) must beat me now!

INTERJECTIONS

| | | | |
|-------------|---------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| | biyara | | amaze (wow!) |
| | wiwi | | warning (Mind!) |
| | yanawu | | let-it-be (Desist) |

22:15 *Bu-ah be teah, kinter ye korah.*

buwa bi diya / ginda gura

Strike me, Do not Laugh.

beat-IMP! thou-me / laugh not

(You) must beat me! (Do) not laugh.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

22:16 *Wute-leah wahl be. Wute ah bahng.*

wudiliya wal bi / wudiya bang

Be covered, I am covered.

cover-RFLX-IMP! certainly thou / cover-PH I

You must certainly cover yourself. I covered.

22:17 *Ammoung be weah-lah.*

imuwung bi wiyala

Speak to me.

me thou speak-IMP!

You must speak (to) me!

Specimens of a Dialect (1827)

22:18 *Weah-lah be teah.*

wiyala bi diya

Do tell me.

speak-IMP! thou me

You must speak (to) me!

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

23:1 *Tah mun-billah teah.*

damanbila diya

Let me eat.

eat-make-permit-IMP! me

(You) must permit me (to) eat!

23:2 *Wah mun billah teah, or bohn for him.*

wamanbila diya / bun

Let me go.

move-make-permit-IMP! me / him

(You) must permit me [OR him] (to) move!

23:3 *Mahn mun billah teah.*

manmanbila diya

Let me have or take.

take-make-permit-IMP! me

(You) must permit me (to) take!

Specimens of a Dialect (1827)

23:4 *Turah mun billah teah.*

duramanbila diya

Let me spear.

pierce make-permit IMP! me

(You) must permit me (to) pierce [i.e. spear someone]!

23:5 *Witah teah wah-mun-billah.*

wada diya wamanbila

Let me depart.

depart me move-make-permit-IMP!

(You) must permit me (to) depart-move!

23:6 *Bereke bun-billah teah.*

birigibanbila diya

Let me sleep.

lie permit IMP! me

(You) must permit me (to) lie [i.e. sleep]!

23:7 *Yallah wah bun-billah teah.*

yalawabanbila diya

Let me go to rest or sit.

sit-permit-IMP! me

(You) must permit me (to) sit!

Specimens of a Dialect (1827)

23:8 *Weah bun-billah teah.*

wiyabanbila diya

Let me speak.

speak permit IMP! me

(You) must permit me (to) speak!

23:9 *Ngurrur bun-billah teah.*

ngarabanbila diya

Let me hear.

hear-permit-IMP! me

(You) must permit me (to) hear!

23:10 *Tahnan teah wah-mun-billah (koeyung kah ko)*

danan diya wamanbila gwiyangGagu

Let me draw nigh to be at the fire.

approach me move-make-permit-IMP! fire-to

(You) must permit me (to) approach-move to the fire!

23:11 *Tatte bah bun-billah teah.*

didibabanbila diya

Let .me die.

dead-do-permit-IMP! me

(You) must permit me (to) die!

Specimens of a Dialect (1827)

23:12 *Yahn-te kore murrohng, tatte bah bun billah teah.*

yandi guri marurung / didibabanbila diya

Let me die, like as a good man.

thus man good / dead-do-permit-IMP! me

As a good man, (you) must permit me (to) die!

23:13 *Yuring bah-lah bulah wah-lah.*

yuring bala bula wala

Away, ye two must go.

go away do-IMP! you-two move-IMP!

You-two must do, move away!

23:14 *Bu-wah bohn kore unne*

buwa bun guri ani

Beat this man

beat-IMP! him man this

(You) must beat him, this man!

23:15 *Buwah noun nahpahl unnoah.*

buwa nuwan nabal anuwa

Beat that woman.

beat IMP! her woman that

(You) must beat her, that woman!

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Specimens of a Dialect (1827)

23:16 *Bu-wah be nu wahrekul unnung*
buwa bi nu warigal anang

Beat thou the Dog there.

beat IMP! thou it dog yonder

(You) must beat it, the dog, yonder.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

23:17 *Kah i wah-lah, wah-lah, wah lah.*
gayi wala wala wala

Come move, make haste.

come move-IMP! move-IMP! move-IMP!

Come! Move! Move! Move!

gayi MEANINGS

-gayi because, from, at, ITEM
gayi come
gayi hey!
gayi call
gayi stop

23:18 *Kah bo yah raah kah.*
gabu yarayaga

Stop till the evening

stop evening-at

Stop at [i.e. until] the evening.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

24:1 *Yah noah tah ke ye korah be*
yanawu dagi gura bi

Thou shalt not eat. let it be.

let-it-be eat-be not thou

Desist! You must not eat!

INTERJECTIONS

| | | | |
|-------------|---------------|--------------------|----------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| | biyara | amaze (wow!) | |
| | wiwi | warning (Mind!) | |
| | yanawu | let-it-be (Desist) | |

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Specimens of a Dialect (1827)

24:2 *Yah i tah ke ye korah yah noah.*

yayi dagi gura yanuwa

On no account to be eat Let it be.

leave be eat-be-IMP! not let-it-be

Hold on! Do not eat (it), desist!

EARLY VOCABULARY

Words not found in later records:

| | | | |
|-----------------|-------|--------------|----------|
| yang, ya | there | ya-ra | go |
| gabu | stop | yari | mayhap |
| na | for | yayi | leave be |

INTERJECTIONS

| | | | |
|-------------|-----------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | biyara | | amaze (wow!) |
| | yanawu | | let-it-be (Desist) |

24:3 *Yah-no-ow.*

yanawu

I remain, I will not. This is the first person and— —means a passive state,

let-it-be

Desist

24:4 *Mahn-ke ye korah.*

manGi gura

Do not steal.

take-be-IMP! not

(You) must not take [i.e. steal]!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

24:5 *Buhn ke ye korah.*

bunGi gura

Do not kill.

beat-be-IMP! not

(You) must not beat [i.e. kill]!

Specimens of a Dialect (1827)

24:6 *Petah ye korah- Petah-lah.*

bida gura / bidala

Do not drink. Do drink.

drink not / drink-IMP!

(You) must not drink! (You) must drink!

24:7 *Petah ye ka.*

bidayi ga

To be drunk.

drink-actor be

Be a drink-actor [i.e. drunkard].

24:8 *Yah ke beyn petah ye ka.*

ya gi bin bidayi ga

Serve thee right if thou wilt drink.

ah! be thee drink-actor be

Ah! are [i.e. so much for] you. Be a drink-actor [i.e. drunkard].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

INTERJECTIONS

| | | | |
|---------------|--------------------|-----------------|----------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| biyara | amaze (wow!) | | |
| wiwi | warning (Mind!) | | |
| yanawu | let-it-be (Desist) | | |

24:9 *Yah ke beyn murrah ye ka.*

ya gi bin marayi ga

Serve thee right if thou wilt run.

ah! be thee run-actor be

Ah! are [i.e. so much for] you. Be a run-actor [i.e. flee-er].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

Specimens of a Dialect (1827)

24:10 *Weah be tahnán? yah noah unte bahng kah-tahn.*

wiya bi danan / yanuwa andi bang gadan

Wilt thou draw nigh? Let it be I remain here.

QUESTION thou approach / le-it-be here I be-AFF-now

QUERY: (Will) you approach? Desist. I am here.

INTERJECTIONS

| | | | |
|-------------|---------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabú | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| | biyara | | amaze (wow!) |
| | wiwi | | warning (Mind!) |
| | yanawu | | let-it-be (Desist) |

24:11 *Weah be witah wah-lah? Witah bahng.*

wiya bi wada wala / wada bang

Wilt thou depart? I depart.

QUESTION thou depart-move-ing / depart I

QUERY: Are you depart-moving? I depart.

24:12 *Witah korean bahng.*

wadagurin bang

I depart not.

depart-lacking I

I depart-lacking [i.e. I am not going].

24:13 *Kaahwi bahng ngah-le ko; — ngah-lah ko.*

giyawayi bang ngaligu / ngalagu

I am not for this; for that.

no I this-for / that-for

I am not for this, for that.

Specimens of a Dialect (1827)

24:14 *Kah bo, kah bo me-te lah teah.*

gabu gabu midila diya

Stop, stop, wait for me.

stop stop wait-IMP! me

Stop, stop, you must wait (for) me!

INTERJECTIONS

| | | | |
|-------------|---------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| | biyara | | amaze (wow!) |
| | wiwi | | warning (Mind!) |
| | yanawu | | let-it-be (Desist) |

24:15 *Yah noah me-te ye korah.*

yanawu midi gura

Never mind, do not wait.

let-it-be wait-IMP! not

Desist. (You) must not wait.

24:16 *Kakul bah-te unne; Kakul korean nahn unne.*

gagul badi ani / gagulgurinan ani

This is very nice; this is not nice.

sweet continue (more) this /
sweet-lacking-ness this

This does sweet. This is sweet-lacking
[i.e. is not sweet].

MYSTERY WORD: *badi*

badi

USED ONLY AS A stand-alone WORD
DEFINED AS 'more, continue the action'
BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him **more**)
 - 'larger' : (I have **more** than you)
- DID **badi** SERVE FOR BOTH [?]

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES
(SOMETIMES **-gan**, **-ban**, **-lan**)
RELATE TO THE stem-forming
suffixes **-ga** 'be', **-ba** 'do', **-la**,
COMBINED WITH THE
nominaliser (noun-maker) **-ng**,
YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Specimens of a Dialect (1827)

24:17 *Koeyung teah mahrah.*

gwiyang diya mara

Bring some fire to me.

fire me bring-IMP!

(You) must bring fire (to) me!

24:18 *Yah ke tah koah umah-lah.*

yagidaguwa umala

Why, do it immediately.

now-having make-IMP!

(You) must make (it) about now.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN.
THERE ARE NO OTHER
EXAMPLES OF

yagida-guwa
now-having
about now

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

25:1 *Yahn-te ko lahng uwahn.*

yandigulang uwan

Now it moves, or thus it moves, (as a ship, or cart.)

thus-towards move-now

It moves towards thus [i.e. it moves more or less like this].

25:2 *Yahn-te bahrur bah uwahn.*

yandi bara ba uwan

Thus they move, (in this manner.)

thus they-all DONE move-now

They >done<-move thus [i.e. they move more or less like this].

Specimens of a Dialect (1827)

xxxxx *Yahn-te tah ngeroambah.*

yandi da ngirumba

Thus it is like thine.

thus AFFirm thee-of

(It is) thus of you [i.e. it is like yours], aye.

xxxxx *Yahn-te unne bah.*

yandi ani ba

It is like this.

thus this DONE

This thus, done [i.e. It's like this OR It was like this].

xxxxx *Yahn-te bo kore ko bah weaha.*

yandibu gurigu ba wiya

Let it be thus, as (a black) man speaks.

thus-EMPH man-ERG DONE speak

Emphatically-thus [i.e. just as] a man >done<-speaks.

25:6 *Yahn-te kore ko bah weahn.*

yandi gurigu ba wiyān

Thus as a Man speaks.

thus man-ERG DONE speak-now

Thus [i.e. as] a man >done<-speaks.

Specimens of a Dialect (1827)

25:7 *Yahn-te bo teah ngu-wah.*

yandibu diya nguwa

Just as it is give it to me.

thus-EMPH me give-IMP!

Emphatically-thus (you) must give me [i.e. you must give it to me just as it is].

25:8 *Yahn-te wahn tah weah be.*

yandi wanda wiya bi

Just so as thou sayest.

thus where speak thou

Thus where [[i.e. just as] you speak.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN.

wanda where

COULD BE : **wa-n da**
move-now AFFirm

SO: **yandi wanda wiya bi**
thus **where** speak thou

MIGHT BE: thus **move-now**
AFFirm speak thou

BUT THIS SEEMS UNLIKELY

25:9 *Upah-lah unnoah yahn-te.*

ubala anuwa yandi

Do it like this.

do-IMP! this thus

(You) must do that thus.

SUFFIX -la

-la: PH (Past Historic)
-la: IMP! (Imperative)
-la / -li -ing (continuous)
-la: persist
-la: permit
-la: RECIP (reciprocal)

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

25:10 *Upahn noah yahn-te unnoah bah.*

uban nuwa yandi anuwa ba

It is done like that.

do-now he thus that DONE

He [i.e. it] does, thus that done [i.e. it works like this, just so].

Specimens of a Dialect (1827)

25:11 *Umah-lah unnoah yahn-te.*

umala anuwa yandi

Make it like this.

make-IMP! this thus

(You) must do that, thus!

SUFFIX -la

-la: PH (Past Historic)
 -la: IMP! (Imperative)
 -la / -li -ing (continuous)
 -la: persist
 -la: permit
 -la: RECIP (reciprocal)

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

25:12 *Umah noah yahn-te tah (umah.)*

uma nuwa yandi da (uma)

He made it as this is (made.)

make-PH he thus AFF (make-PH)

He made (it) thus, aye.

25:13 *Kullah bah leah ko te.*

galabaliya gudi

Cut it thine own.

cut-do-ing-IMP! self

(You) must be cutting (it) (your)self.

25:14 *Ngu-ke-lah nurur yahn-teyn ko*

ngugila nura yandinGu

Give, for all to be alike (or) give equally to you all.

give-be-IMP! you-all all-for

You must give, for all.

Specimens of a Dialect (1827)

25:15 *Buhn-nun noah teah bah. Turah-lah be nu.*

bunan nuwa diya ba / durala bi nu

If he strike me Do thou spear him.

beat-will he me WHEN/if / pierce-IMP! thou him

If he will beat me, you must pierce him.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

25:16 *Purrul beyn ngorah.*

barul bin ngura

Whiten thy face; (The reply was)

white thee face

White you, the face [i.e. put white on your face].

25:17 *Purrul leah purrul.*

baruliya barul

It is whitened.

white-ing-PH white

(Someone) whitened (it) white.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

26:1.2 *We-ahn bahng.*

wiyan bang

I speak.

speak-now I

I speak.

Specimens of a Dialect (1827)

26:2.1 *Mahn-tahn—be.*

mandan bi

thou takest.

take-AFF-now thou

You take.

26:2.2 *Kow-wol.*

gawal

to be great or much, or large.

big

Big.

26:3.1 *Kow-wol-lahn unnoah.*

gawalan anuwa

that is large.

big-ness that

That is big(ness).

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

26:3.2 *Kur-kur.*

gur gur

Cold.

cold

Cold.

Specimens of a Dialect (1827)

26:4.1 *Kur-kur-rahn-bahng.*

gur guran bang

I am cold.

cold-ness I

I am cold(ness).

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

26:4.2 *Tah Kur rah.*

dagara

It is cold, alias Tuggerer. The consonants are doubled, in order to preserve their full sound, and to divide the syllables according to the pronunciation thus, forming rahn.

cold

Cold.

26:9.2 *wah-leyn.*

walin

Moving.

move-ing-now

Moving.

26:10.1 *Tu rah leyn.*

duralin

Spearing.

pierce-ing-now

Piercing.

Specimens of a Dialect (1827)

26:10.2 *Wah leyn bahng Nar-rah-bo kah ko.*

walin bang narabugagu

I am going 'to sleep.' Literally: I am moving, for. to be, to sleep.

move-ing-now I sleep-to

I am moving [i.e. going] to sleep.

DOUBTFUL ANGLICISM: go and

“go and”, “going to”, ARE ENGLISH IDIOMATIC SPEECH MEANING ‘setting about a task’, RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

26:12 *Buhn keyn noah*

bunGin nuwa

he being to be beat,

beat-FUT he

He will beat.

26:13.2 *Weah bohn bahng.*

wiya bun bang

I told him.

speak-PH him I

I spoke (to) him.

26:14.1 *Nah-kah-lah bahng.*

nagala bang

I saw, or did see, rather.

see-AFF-PH I

I saw him.

Specimens of a Dialect (1827)

26:14.2 *Buhn-kah-lah noah.*

bunGala nuwa

He smote, or struck, or fought.

beat-be-PH he

He beat.

26:16.2 *Tah-ka-an bahng.*

dagaran bang

I have eaten.

eat-be-did I

XX

26:17 *Tah-ka-an wahl, bahng.*

dagiyan wal bang

I have just eaten.

eat-be-did certainly I

I certainly did eat.

26:18 *Wi-tah wah-la-an ngaan.*

wada walayan ngiyin

We have departed.

depart move-ing-did we-all

We were depart-moving.

Specimens of a Dialect (1827)

26:19 *Tah-nan wah-la-an wahl Bah-rur.*

danan walayan wal bara

They have just arrived.

approach move-ing-did certainly they-all

They certainly approach-moved.

26:20 *Buhn-nun bohn bahng.*

bunan bun bang

I will beat him.

beat-will him I

I will beat him.

26:21 *Kuhm ba bo wita bahng wah-nun.*

gumbabu wada bang wanan

I shall depart to-morrow.

tomorrow-EMPH depart I move-will

Emphatically-tomorrow I will depart-move.

26:22 *Witah wahl bahng wah-nun.*

wada wal bang wanan

I am just about to depart.

depart certainly I move-will

I will certainly depart-move.

Specimens of a Dialect (1827)

26:23 *Witah wahl bahng pah-lah wah nun.*

wada wal bang bala wanan

I must depart. (about to.)

depart certainly I do-IMP! move-will

I will certainly depart-move, (I) must do.

26:23.2 *Weah-lah.*

wiyala

Do speak.

speak-IMP!

(You) must speak.

26:24 *Ngur-rah-lah.*

ngarala

Do hear.

hear-IMP!

(You) must hear.

26:25.1 *Bu-mun-bil-lah teah.*

bumanbila diya

Let me. smite. (or cause)

beat-make-permit-IMP! me

(You) must permit me (to) beat.

Specimens of a Dialect (1827)

26:26.1 *Ngur rah-bun-bil-lah teah bohn.*

ngarabanbila diya bun

Let him hear (suffer) me.

hear-permit-IMP! me him

(You) must permit me (to) hear him [OR him to hear me].

26:27.2 *Bu-wah teah be.*

buwa diya bi

Smite thou towards me.

beat IMP! me thou

You must beat me!

26:28 *Nah-ow-wah.*

nawa

Look, (see towards)

see-move-IMP!

(You) must see!

26:29.12 *Mah-rah.*

mara

Take.

take-urg-IMP!

(You) must take!

Specimens of a Dialect (1827)

26:29.2 *Ngur-rah.*

ngura

Give.

give-urg-IMP!

(You) must give!

26:29.3 *Kah-rah.*

gara

Be. (active)

be-urg-IMP!

(You) must be!

26:30.2 *Kah i.*

gayi

be, as, be thou here.

be-IMP!

(You) must be!

gayi MEANINGS

| | |
|-------|----------------------------|
| -gayi | because, from, at, ITEM |
| gayi | come |
| gayi | hey! |
| gayi | call |
| gayi | stop |
| gayi | be-IMP! |

26:31 *Kah bo.*

gabu

Be, as, be thou where thou art, stand still, be still, wait, halt. The *bo*, reflects the verb on itself.

stop

Stop.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

Specimens of a Dialect (1827)

26:33.2 *yah noah weah ye korah.*

yanawu wiya gura

Let it be as it is) do not speak. This is often used with the negative imperative,

let-it-be speak not

Desist! (You) must not speak!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

26:35 *Yah i*

yayi

do not trouble me, let me be as I am.

leave be

XX

INTERJECTIONS

| | | | |
|-------------|---------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yayi | hold on! |
| gayi | come | yabalan | woe |
| ma | go on! | yaguwayi | beware |
| wa | ahem | yila | ho (hey) |
| | biyara | | amaze (wow!) |
| | wiwi | | warning (Mind!) |
| | yanawu | | let-it-be (Desist) |

27:2.2 *Bu-wil bahng ngero-ung*

buwil bang ngirung

I wish to beat thee.

beat-might I thee

I might beat you.

27:3 *Pe-re-ke-wil be*

birigiwil bi

Thou wishest to sleep.

lie-might thou

You might lie [i.e. lie down (to sleep)].

Specimens of a Dialect (1827)

27:4 *Pe-tah-ow-wil noah*

bidawil nuwa

He wishes to drink

drink-might he

He might drink.

27:5.1 *Bu-wil koah bahng*

buwilguwa bang

In order that I may beat.

beat-might-having I

So that I might beat.

27:6 *Pe-re-ke-wil koah be*

birigiwilguwa bi

In order that thou mightest sleep.

lie-might-having thou

So that you might lie.

27:7 *Pe-tah-ow-wil koah, noah*

bidawilguwa nuwa

In order that he may drink

drink-might-having he

So that he might drink.

Specimens of a Dialect (1827)

27:8 *We-ah-ow-wil koah bahng*

wiyawilguwa bang

That I may speak.

Speak-might-having I

So that I might speak.

27:9.2 *Unne umah ammoung tah-ke-le-ko*

ani uma imuwung dagiligu

This is made for me to eat.

this make-PH me eat-be-ing-for

(Someone) made this (for) me for eating.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

27:10 *Turah-le-ko*

duraligu

to spear. The idiom requires ko, for to form the infinitive, as,

pierce-ing-for

For piercing.

27:11 *Murrorohng tah, tah-ke-le-ko*

marurung da dagiligu

It is good, for to eat. (the thing.)

good AFFirm eat-be-ing-for

(It is) good, aye, for eating.

Specimens of a Dialect (1827)

27:13.2 *Tah-ke-leyn*

dagilin

To be eating.

eat-be-ing-now

Eating.

27:14 *Tat-te-bah-le-leyn*

didibalin

To be dying.

dead-do-ing-now

Dying.

27:19.1 *We-ah le*

wiyali

To speak.

speak-ing

Speaking.

27:19.2 *Buhn-ke-le*

bunGili

To strike.

beat-be-ing

Beating.

Specimens of a Dialect (1827)

27:20.1 *We-ahn*

wiyan

Speak.

Speak-now

Speak.

27:20.2 *Buhn-tahn*

bundan

Strike

beat-AFF-now

Beats.

27:21.1 *We-ah*

wiya

Spoke.

Speak-PH

Did speak.

27:21.2 *Buhn-kah-lah*

bunGala

Struck.

beat-be-PH

Did beat.

Specimens of a Dialect (1827)

27:22.1 *We-ah-ka-an*

wiyagayan

Perfect. Have spoken.

Speak-be-did

Did speak.

27:22.2 *Buhn-ka-an*

bunGayan

Have struck.

beat-be-did

Did beat.

27:23.1 *Wc-ah-nun*

wiyanan

Future. Will speak.

Speak-will

Will speak.

27:23.2 *Buhn-nun*

bunan

Will strike.

beat-will

Will beat.

Specimens of a Dialect (1827)

27:24.1 *We-ah ow wil*

wiyawil

Optat. & subj. May speak.

Speak-might

Might speak.

27:24.2 *Bu-wil*

buwil

May strike.

beat-might

Might beat.

27:25.1 *We-ah-lah*

wiyala

Imperative. Speak.

Speak-IMP!

(You) must speak!

27:25.2 *Bu-wah*

buwa

Strike,

beat-IMP!

(You) must beat!

Specimens of a Dialect (1827)

27:26.1 *We-ah-bun-bil-lah*

wiyabanbila

Let-speak.

speak-permit-IMP!

(You) must permit (someone) to speak!

27:26.2 *Bu-mun-bil-lah*

bumanbila

Let strike

beat-make-permit-IMP!

(You) must permit (someone) to beat!

27:27.1 *We-ah-leyn*

wiyalin

Participle. Speaking.

speak-ing-now

Speaking.

27:27.2 *Buhn-ke-leyn*

bunGilin

Striking

beat-be-ing-now

Beating.

Verbs ending in -r

271

- Tiir bung a li ko** to be broken.
- Bir ka li ko** to escape. Enquire more [?] of this
- Yiir** Split 16015.
- Wiir wiir ka ki li ko** to be lame
- Puir ka ki li ko** to be born, dropped.
- Puir kir li ko** to drop 202113 1?!

The undated exercise book consists of 20 pages. The transitional spelling system used suggests a date of c.1828

Conjugation

Root
Tetti —
 Dead,
 Death,
 Die

- Tetti Ka-ki-li-ko** For to be **V.A** For to remain
- Tetti Kum-mum-bi-li-ko** For to permit to be **V.A.**
- Tetti Bung-a-li-ko** For to compel to be **V.A**—cause to become by personal agency
- Tetti Ba-li-ko** For to be or about the act of —
- Tetti Ba-bun-bi-li-ko** For to permit to be about the act of —
- Tetti Ba-ri-li-ko** For to cause death by means of some instrument
- Tetti Koa** In order to be

- Yi-ir** {
- Yi-ir Kul-li-ko** For to be breaking in pieces as bread spontaneously or the clouds
- Yi-ir Bung-a-li-ko** For to break in pieces **V.A** cause(d) by personal agency purposely —
- Yi-ir Ba-ri-li-ko** For cause to break by means of some instrument

- Yi-ir bur-ri-bun-bi-la bōn un nut ngali —?** Let him break that with this —
- Yi-ir burrea noa annoa ngali** he hath broken that with this
- ngintoa bo ta** the act is with yourself do as you like

Exercise book (c.1828)

271:18 *Yi-ir bur-ri-bun-bi-la bōn unnoa ngali —*

yyirbaribanbila bun anuwa ngali [-gu]

Let him break that with this —

shred-do-INSTR-permit-IMP! him that this [-using]

(You) must permit him to break that using this.

MISSING TEXT

AS TkId DID NOT PROVIDE THE TEXT,

THIS ITEM
IS PROPOSED.

MS MISSING TEXT

MS ... *broken that with this ngali—*

INSTRUMENTAL REQUIRED:

ngali-gu
this-using
with this

271:19 *Yi-ir burrea noa annoa ngali*

yyirbariya nuwa anuwa ngali [-gu]

he hath broken that with this

break-do-INSTR-PH he that this [-using]

He broke that using this.

MISSING TEXT

AS TkId DID NOT PROVIDE THE TEXT,

THIS ITEM
IS PROPOSED.

271:20 *ngintoa bo ta*

nginduwabu da

the act is with yourself do as you like

thou-EMH AFFirm

Emphatically-you, aye.

276:8 *Nauwa wirro ban bountoa tea ba*

nawa wiruban buwanduwa diya ba

Look the sun follows me/she, the blacks call the sun *she* and the moon *he*, but no reason is assigned

see-IMP! follow-now she me DONE

(You) must see! She follows me, done.

EXPLANATION

'she' REFERS TO the sun.

Exercise book (c.1828)

278:1 *Tauwa bang ba minnaring*

dawa bang ba minaring

I want to eat something

eat-IMP! I DONE something

I must eat something.

| someone / something | | | |
|--------------------------|--------------|---------------------|------------------|
| who/ someone | ngan | what/ something | minaring |
| how many/ some number | minan | which/ some type | wanang |
| where/ somewhere | wanda | when/ sometime | yaguwanda |

278:2 *Katawan bang ta ki li birung*

gadawan bang dagilibirang

I am satisfied from eating

replete-now I eat-be-ing-away from

I (am) replete from eating.

278:3 *Minnung ba bon?*

minang ba bun

What was done or is done to him?

what DONE him

What (was/is) done (to) him?

| INTERROGATIVES | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

278:4 *Minnung ba toara kang noa tatty ba?*

minang badwara gang nuwa didiba

By what /means/ was he killed?

what do-done to BEness he dead-do-PH

What done [i.e. how] (was) he dead-done [i.e. killed]?

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Exercise book (c.1828)

278:6 *Būn ki li tin bang katan anti?*

bunGilidin bang gadan andi

In consequence of beating [7]. I remain here — Tin: from. This in consequence of.

beat-be-ing-because I be-AFF-now here

I am here because of beating.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

278:8 *Būn ba bon bang*

bun ba bun bang

I would beat him

beat DONE him I

I beat->done< [i.e. would have beaten] him.

278:9 *Wiya kun koa bi tia unni banm (bang?) ba mantan*

wiyaganGuwa bi diya / ani ban [bang?] ba mandan

May I take this?

speak-be-now-having thou me / this I DONE take-AFF-now

Lest you speak (to) me, I >done<-take this [i.e. I would take this].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

278:10 *Ngurra wati korien bang*

ngarawadigurin bang

I shall not forget it either place or thing.

lose-AFF-lacking I

I lose-lacking [i.e. I (will) not lose [i.e. forget]].

Exercise book (c.1828)

278:11 *Ya noa Būn tia kun koa tia*

yanuwa bundiyaganGuwa diya

No, Lest I be hurt. It is perhaps thus. Let be.

Is is in order for me to become beat.

let-it-be beat-AFF-lest/again-now-having me

Desist! Lest (someone) beat me.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

PASSIVE IGNORED

TKID OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

278:13 *Ya ri bi mienkinun būn tea koa bien.*

yari bi minGinan / bundiyaguwa bin

Do not wait — Lest thou be beat.

stop thou wait-be-will / beat-AFF-lest/again-having thee

You will stop [i.e. not] wait, lest (someone) beat you.

MS ERROR [?]

bun-di-ya-guwa
SHOULD PERHAPS BE
bun-di-yaga-n-guwa
beat-AFF-lest-now-having
lest be beating

INTERJECTIONS

| | |
|----------------------------------|--------------------------|
| ala ho (hey) | ya ah! |
| gabu stop | yari stop, mayhap |
| gayi come | yayi hold on! |
| ma go on! | yabalan woe |
| wa ahem | yaguwayi beware |
| wiwi warning (Mind!) | yila ho (hey) |
| biyara amaze (wow!) | |
| yanawu let-it-be (Desist) | |

278:15 *Ma bun tea ka tia*

ma bundiyaga diya

Do not strike me. A challenge —

go on! beat-AFF-again-IMP! me

Go on! (You) must beat me again! OR 'I dare you to beat me again' [i.e. do not beat me].

278:16 *Kotarea nguwa tia buwilkoa bōn bang*

gudariya nguwa diya / buwilguwa bun bang

Give me a stick that I may beat him.

club give-IMP! me / beat-might-having him I

(You) must give me a club (that) I beat might doing him.

Exercise book (c.1828)

278:18 *Mirka bang bōn būn kala ngati ke keawaran bang kota korien*

maga bang bun bunGala / ngadi gi giwaran / bang gudagurin

Perhaps I may have struck him but I know not.

perhaps I him beat-be-PH / secret be not-now / I think-lacking

Perhaps I did beat him; (it) is secret; I (do) not think-<lacking> (so).

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic *ba*
- ALSO no + NEGative *gura*

279:1 *Wiya bōn bang būn ba buwa ngai ya bi tia*

wiya bun bang bun ba / buwa ngaya bi diya

Say If I had beat him then beat me

QUESTION him I beat WHEN/if / beat-IMP! then thou me

QUERY: If I did beat him, then you must beat me.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | <i>ba-nung</i> | she thee | <i>bin-toa</i> |
| I her | <i>ba-noun</i> | | |
| thou me | <i>bi-tia</i> | thou her | <i>bi-noun</i> |
| thou him | <i>bi-nung</i> | | |
| he thee | <i>bi-loa</i> | (he me | <i>tia-loa</i> |

279:3 *Buntoara noa tattī kakala*

bundwara nuwa didi gagala

Wounded he died. Should it be *Būntoara ke noa.?*

beat-done to he dead be-be-PH

He was beat-endowed [i.e. beaten] dead.

279:5 *Pirrapirra kaki lien bara ūnta li tin*

bira bira gagiliyan bara undalidin

They are become tired in consequence of the dancing.

weary be-be-ing-did they-all dance-ing-because

They were weary because of dancing.

Exercise book (c.1828)

279:7 *Wiyatoara ngikoung kin birung kunnun kabo.*

wiyadwara ngigungGinbirang ganan gabu

It is said from him. It will be by & by

speak-done to him-away from / be-will presently

(As) speak-endowed from him [i.e. as spoken by him], it will be presently.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

279:9 *Tura bon wiyatoara Puntimai berung.*

dura bun wiyadwara bandimayibirang

He was speared from that which the chief said.

pierce-PH him speak-done to messenger-ITEM-away from

(Someone) pierced him speak-endowed from the messenger [i.e. (because of what) the messenger said].

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

279:12 *Tiir bunga leen bang emmoemba mattrurra yura ki.*

dyirbangGalin [dyirbangGaliyan] bang imuwumba madara yuragi

I broke my hand a long time back.

break-do-compel-ing-did I me-of hand longtime

I compel(led) breaking my hand long ago.

MS ERROR

dyir-ba-ngGa-li-n
break-do-compel-ing-now
IN ERROR FOR:

dyir-ba-ngGa-li-yan
break-do-compel-ing-**did**

279:13 *Na ki lan bali*

nagilan bali

We two are looking at one another.

see-be-RECIP-now we-two

We-two look at each other.

Exercise book (c.1828)

279:14 *Na ki leen bang / Ngatoa bo / Na ki li ngeil la*

nagilin bang / ngaduwabu / nagilingila

I saw / myself/ in the looking glass

see-be-ing-now I / I-EMPH / see-be-ing-place-at

I was seeing emphatically-I, at the seeing-place [i.e. I was looking at myself in the mirror.]

279:16 *Kekul bi būn ki li ko*

gigal bi bunGiligu

Sweet thou to beat meaning You love to fight—

sweet thou beat-be-RECIP-for

You (are) sweet for beat(ing) one another.

279:18 *Kauwa munni noa ba kunnun*

gawa mani nuwa ba ganan

May he be sick or become.

be-IMP! ill he DONE be-will

He must be ill (or) >done<-will be.

279:20 *Kora unni tiir ka lien.*

gura ani dyirgaliyan

Why not broken?

not this break-be-ing-did

(Someone) was not breaking this.

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

Exercise book (c.1828)

280:1 *Munni noa katea kan*
mani nuwa gadiyagan

he is become sick again

ill he be-AFF-again-now

He is ill again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
 IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

280:2 *Munni noa katea kunnun*
mani nuwa gadiyaganan

he will be sick again

ill he be-AFF-again-will

He will be ill again.

280:3 *Munni koa noa katea kan*
maniguwa nuwa gadiyagan

Lest he be sick

sick-having he be-AFF-lest/again-now

Lest he be having ill again.

280:4 *Yanoa tiir ka lea kun koa unnoa*
yanuwa dyirgaliyaganGuwa anuwa

Do not lest that break

let-it-be break-be-ing-lest/again-now-having that

Desist! Lest (someone) be breaking that.

INTERJECTIONS

| | | | |
|---------------|--------------------|-----------------|----------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yabalan | woe |
| gayi | come | yaguwayi | beware |
| ma | go on! | yila | ho (hey) |
| wa | ahem | | |
| biyara | amaze (wow!) | | |
| wiwi | warning (Mind!) | | |
| yanawu | let-it-be (Desist) | | |

here / there // this / that

Adverbs / demonstratives RELATED
 TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Exercise book (c.1828)

280:5 *Yanti tiir ka li ba*

yandi dyirgali ba

Thus it was nigh breaking

thus break-be-ing DONE

Thus >done<-breaking [i.e. So (it) would be breaking].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

280:6 *Yelawala bi na tea kun koa bien*

yilawala bi nadiyaganGuwa bin

remain Lest thou be seen. that may be seen

sit-IMP thou see-AFF-lest/again-now-having thee

You must sit [i.e. stay] lest (someone) be seeing you.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

280:8 *Wiya ba nūng tūngun bea kan unnoa picture*

wiya ba nung dunganbiyagan anuwa PICTURE

Shall I thee shew again the picture—

QUESTION I-thee show-do-again-now that PICTURE

QUERY: Do I show this picture (to) you again?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

280:10 *Tūngun bin nun bangng [sic]*

dungan bin nun bang

I will shew to thee

show-now thee him I

I show him [i.e. it] (to) you.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

Exercise book (c.1828)

280:11 *Tūngun bien banūng unni*

dungan bin ba nung ani

I am shewing to thee this

show-now thee I-thee this

I show this (to) you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

280:12 *Ka paa be Sydney ka yanti bang ba kakulla*

ga ba bi SYDNEYga yandi bang ba gagala

Hadst thou been at Sydney as I was

be DONE thou SYDNEY-at thus I WHEN/if be-be-PH

You be->done< [i.e. would stay] at [i.e. in] Sydney thus when I was.

ba FUNCTIONS

| | |
|----------------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

280:14 *Piriwol bi ba katan wiyala bi tia?*

biriwal bi ba gadan wiyala bi diya

If thou art king tell me or *wiyalia bi tia*

chief thou WHEN/if be-AFF-now speak-IMP! thou me

If you are chief, you must speak (to) me!

280:16 *Uwea ka bi*

uwiyaga bi

you may go again

move-again thou

You move again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

| | | |
|-----|---------------|------------------------|
| 189 | present | tense: -n |
| 57 | future | tense: -nan |
| 37 | past historic | PH and IMP!: -∅ |
| 0 | past | tense: -yan |

POSSIBLE: more [10]; emph [13]

Exercise book (c.1828)

280:17 *Uwea kunnun bali*

uwiyaganan bali

we two will go again

move-again-will we-two

We-two will move again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

280:18 *Wiyea ka bōn*

wiyiyaga bun

tell him again

speak-again-IMP! him

(You) must speak again (to) him.

280:19 *Alla takea kan*

ala dagiyagan

What eating again

ho eat-be-again now

Hey, eat again.

INTERJECTIONS

ala ho (hey)

gabu stop

gayi come

ma go on!

wa ahem

wiwi warning (Mind!)

biyara amaze (wow!)

yanawu let-it-be (Desist)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yaguwayi beware

yila ho (hey)

280:20 *Kapiran bi katea kan*

gabiran bi gadiyagan

Hungry thou art again

hunger-ness thou be-AFF-again-now

You are hungry again.

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Exercise book (c.1828)

281:1 *Katea kunnun bang Raiatia ka*

gadiyaganan bang RAIATEAga

[2] I am going again to live at Raiatea.

be-AFF-again-will I RAIATEA-at

I will be [i.e. stay, live] at RAIATEA again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

281:3 *Katoara bang yuraki kal*

gadwara bang yuragigal

I was married formerly

be-done to I longtime-belong

I was endowed [i.e. was married] long ago.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

-galin belong (f) —for a woman

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

281:4 *Nukung kan bang katan yakita*

nugungGan bang gadan yagida

I am married now. I have a wife.

woman-agent I be-AFF-now now

I am a woman-agent now [i.e. I am married now].

281:6 *Nukung ban bang*

nugung ban bang

[NO TRANSLATION]

woman do-now I

I do woman now [i.e. I marry now].

Exercise book (c.1828)

281:7 *Munni baring bang*

mani baring bang

I am always sick —

ill always I

I (am) always ill.

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

281:8 *Minnaring ban bi? Munni baring bang*

minaring ban bi / mani baring bang

[NO TRANSLATION]

what do-now thou / ill always I

What are you doing? I am always ill.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

281:9 *Minnung ban bien?*

minang ban bin

What is the matter with thee?

what do-now thee

What does (someone/something) to you?

281:10 *Uma bun binnun bōn bang,*

umababinan bun bang

I will make /cause/ him to do it.

make-permit-will him I

I will permit him to make [i.e. do (it)].

Exercise book (c.1828)

281:12 *Tatti ba bun binnun bōn bang tuntoa*

didibabanbinan bun bang danduwa [anduwa]

I will let him die there

dead-do-permit-will him I enough [there]

I will permit him (to be) dead there

MS ERROR

danduwa
enough
IN ERROR FOR:
anduwa
that / there

281:14 *Tatti bunnun noa tuntoa*

didibanan nuwa danduwa [anduwa]

He will die there

dead-do-will he enough [? there]

He will (be) dead there.

281:15 *Kabo unni koa bang upa uwil wakol*

gabū aniguwa bang ubawil wagul

Stop that I may do this one

stop this-having I do-might one

Stop (that) I might doing this one.

INTERJECTIONS

| | | | |
|-------------|-----------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabū | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | biyara | | amaze (wow!) |
| | yanawu | | let-it-be (Desist) |

UNEXPECTED WORD ORDER

WORD ORDER AND COMBINATION DO NOT MATCH OTHER EXAMPLES:
... **ani-guwa bang uba-wil** ...
this-having I do-might
PERHAPS:
... **ani bang uba-wil-guwa** ...
this I do-might-having

281:17 *Minnaring ke bang Bati ban nun?*

minaring gi bang badi banan

What is it I will do?

what be I continue (more) do-will

What is (it) I will continue (to) do?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

MYSTERY WORD: *badi*

badi
USED ONLY AS A stand-alone WORD
DEFINED AS 'more, continue the action'
BASIC MEANINGS FOR 'more':
• 'additional', 'repeat' (hit him **more**)
• 'larger' : (I have **more** than you)
DID **badi** SERVE FOR BOTH [?]

Exercise book (c.1828)

281:18 *Minnung bunnun bi?*

minang banan bi

What will you do?

what do-will thou

What will you do?

281:19 *Minnung bunnun kei bien?*

minang banan gi bin

what will be done to thee?

what do-will be thee

What be [i.e. is it that someone] will do (to) you?

281:20 *Tura bun binnun banūng.*

durabanbinan ba nung

I will let thee be speared.

pierce-permit-will I-thee

I will let (someone) pierce you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

281:21 *xxx xxxnung bunnan kan?*

xxx banan gan

What will be?

xxx be-will be-now (not know)

xxx will do? Goodness knows.

DOUBTFUL TEXT

TEXT MISSING,
MARKED BY xxx
PAGE DAMAGED

Exercise book (c.1828)

282:1 *Tatti ba banbila bōn*

didibabanbila bun

Let him suffer death

dead-do-permit-IMP! him

(You) must permit him (to be) dead.

282:2 *Kapiri bōn kamunbila*

gabiri bun gamanbila

Let him hunger — not *bunbila*

hunger him be-make-permit-IMP!

(You) must permit him to be hungry.

282:4 *Mōrrōn bōn kamunbila*

murun bun gamanbila

Let him live

alive him be-make-permit-IMP!

(You) must permit him to live.

282:5 *Tatti bai nga bang*

didibayinga bang

I had nigh died — I had like to have died. I was nigh suffering death

dead-do-almost-PH I

I (was) almost dead.

Exercise book (c.1828)

282:6 *Tatti be ka pa untoa*

didi bi ga ba anduwa

Thou hadst like to have been killed [? illeg.] there

dead thou be DONE there

You be->done< [i.e. would be] dead there.

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

282:7 *Ka ba bang unti Ngatoa bo ba ka ba*

ga ba bang andi / ngaduwabu ba ga ba

meaning I will stay here when I like. Literally, I let, or allow or suffer to be here when I allow to be.

be DONE I here / I-EMPH WHEN/if be DONE

I be->done< here when emphatically-I be->done< [i.e. I would stay her (as long as) I would stay here].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

282:10 *Minnung bauwil koa bali bōn*

minang bawilguwa bali bun

What is it that we shall do to him.

what do-might-having we-two him

What (is it that) we might do (to) him?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

282:12 *Minnung ba bien Sydney ka?*

minang ba bin SYDNEYga

What was done to thee at Sydney

what do-PH thee SYDNEY-at

What (did someone) do (to) you at [i.e. in] Sydney?

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
(someone)

Exercise book (c.1828)

282:13 *Minnung ba kan?*

minang ba gan

What was? for dont know

what DONE be-now (not know)

What (was) done? Goodness knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

282:14 *Būntoara bang tura toara bang koa toara bang*

bundwara bang / duradwara bang / guwadwara bang

Beaten, speared, scolded

beat-done to I / pierce-done to I / scold-done to I

I (am) beat-endowed [i.e. beaten] / I (am) pierce-endowed [i.e. pierced] / I (am) scold-endowed [i.e. scolded]

282:15 *Mira ta toara bang*

miradadwara bang

starved

poor-AFF-done to I

I (was) poor-endowed [i.e. I was starved].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

282:16 *Wiya toara bang*

wiyadwara bang

I was told. councilled

speak-done to I

I (was) speak-endowed [i.e. I was spoken to].

Exercise book (c.1828)

282:17 *Tatti ba toara bang*

didibadwara bang

I died

dead-do-done to I

I do dead-endowed [i.e. I died].

282:18 *Ya noa tatti bea kun koa noa*

yanuwa didibiyaganGuwa nuwa

Do not lest he die

let-it-be dead-do-lest/again-now-having he

Desist! Lest he be die-doing [i.e. lest he die].

INTERJECTIONS

| | | | |
|-------------|-----------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | biyara | | amaze (wow!) |
| | yanawu | | let-it-be (Desist) |

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

| | |
|-----|--------------------------------------|
| 189 | present tense: -n |
| 57 | future tense: -nan |
| 37 | past historic PH and IMP!: -∅ |
| 0 | past tense: -yan |

POSSIBLE: more [10]; emph [13]

282:19 *Pirikilia be untoa tatti bauwil koa bi*

birigiliya bi anduwa didibawilguwa bi

You may lie there until you die

lie-ing-IMP! thou there dead-do-might-having thou

You must lie there you dead-might-doing [i.e. until you die].

283:1 *Tanan wiyali koa bali*

danan wiyaliguwa bali

come that we two may talk—

approach speak-RECIP-having we-two

Approach (that) we two having conversing.

Exercise book (c.1828)

283:2 *Tura pa tia*

dura ba diya

I had nigh been speared.

pierce-PH DONE me

(Someone) >done<-pierce me [i.e. would have pierced me].

283:4 *Wiyalan bali*

wiyalan bali

we two are talking together

speak-RECIP-now we-two

We-two speak to one another [i.e. converse].

283:5 *Wiyalin bang*

wiyalin bang

I am talking

speak-ing-now I

I am speaking.

283:6 *Wiya leen bang*

wiyalin bang

I cried out

speak-ing-now I

I am speaking.

Exercise book (c.1828)

283:7 *Būn ba bo ta bōn bang wonto bang ba kinta kan ka kulla*

bunbabu da bun bang wandu bang ba gindagan gagala

I would have beat him but I was afraid

beat-DONE-EMPH AFFirm him I instead I DONE fear-BEness be-be-PH

I emphatically beat->done< [i.e. would have beaten], aye, him, instead I was fearness [i.e. afraid].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

283:9 *Piral man bōn Man-ki-li ta talo kang ka*

biralman bun man Gilida dalugang Ga

He is accused of taking property

hard-make-now him take-be-ing-at property-at

(Someone) rebukes him at [i.e. over] taking property [i.e. stealing goods].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

man-Gi-li-da

-da: LOCative 'at'

OR

da: AFFirm (aye) [?]

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

283:11 *Minnung bi binūng*

minang bi bi nung

What didst thou do to him?

what thou thou-him

What (did) you (do to) him?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

283:12 *Munni bōn katan ngigoemba wonnai*

mani bun gadan ngigumba wanayi

Sick to him exists his child. for his child is sick

ill him be-AFF-now him-of child

Ill, to him, is his child.

Exercise book (c.1828)

283:14 *Munni tia kapa wonnai emmoemba*

mani diya ga ba wanayi imuwumba

My child had nigh been sick to me /child is sick/

ill me be DONE child me-of

Ill, (to) me, >done<-is my child. [i.e. would have been ill].

283:16 *Munni bien*

mani bin

and so if all the persons to whom this [the?]

ill thee

Ill, (to) you, ...

283:17.1 *Nganūm ba kei?*

nganumba gi

Whose is?

who-of be

Whose it (it)?

283:17.2 *Ngali koba bōn*

ngaliguba bun

His it is

this-fellow-of him

(It is) of this-fellow [i.e. it is his].

Exercise book (c.1828)

283:18 *Ma kari ngeen wiyala a*

ma gari ngiyin wiyala

Let us talk

go on! first we-all speak-RECIP

Go on! First we converse.

283:19 *Būntea kunnun bōn bang*

bundiyananan bun bang

I will smite him again

beat-AFF-again-will him I

I will beat him again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**
57 future tense: **-nan**
37 past historic PH and IMP!: **-∅**
0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

284:1 *Wiyān banūng*

wiyān ba nung

I tell thee

speak-now I-thee

I speak (to) you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

284:2 *Wiyāa bōn bang*

wiyāa bun bang

I told him

speak-PH him I

I spoke (to) him.

Exercise book (c.1828)

284:3 *Wiyaa keen bōn bang*

wiyagin bun bang

I told him /this morning

speak-FUT him I

I will speak (to) him.

284:4 *Wiyaa la bōn bang yuraki*

wiyala bun bang yuragi

I did tell him &c

speak-PH him I longtime

I did speak (to) him long ago.

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| bunin | beforehand | ngaya | then |
| dangGa | before | wara | yesterday |
| duwanda | afterwards | yagida | now |
| gabu | soon | yaguwanda | when |
| garing | always | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

284:5 *Wiyaa ta bōn bang &c*

wiya da bun bang

I had told him

speak-PH AFFirm him I

I spoke, aye, (to) him.

284:6 *Wiya-nun bōn bang*

wiyanan bun bang

I will tell him

speak-will him I

I will speak (to) him.

Exercise book (c.1828)

284:7 *Wiya kin bōn bang*

wiyagin bun bang

I will tell him /tomorrow/

speak-FUT him I

I will speak (to) him.

284:9.1 *Wiya la tia*

wiyala diya

Tell me.

speak-IMP! me

(You) must speak (to) me.

284:9.2 *Wiyala bi tia*

wiyala bi diya

Tell me.

speak-IMP! thou me

(You) must speak (to) me.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

284:10 *Wiya la bōn nura*

wiyala bun nura

Tell him ye

speak-IMP! him you-all

You-all must speak (to) him.

Exercise book (c.1828)

284:11 *Wiyala binūng*

wiyala bi nung

tell thou him

speak-IMP! thou-him

(You) must speak (to) him.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

284:12 *Wiyala binun*

wiyala bi nuwan

tell her

speak-IMP! thou-her

(You) must speak (to) her.

284:13 *Wiyala a ngeen*

wiyala ngiyin

Let us talk. begin to talk. Present infinitive

speak-IMP! we-two

We must speak!

284:14 *Wiyala nura*

wiyala nura

talk ye

speak-IMP! you-all

You-all must speak!

Exercise book (c.1828)

284:15 *Wiya la a bara*

wiyala bara

they are to talk

speak-IMP! they-all

They must speak!

285:1 *Wiya bun bil la tia*

wiyabanbila diya

Let me speak.

speak-permit-IMP! me

You must permit me (to) speak!

285:2 *Wiya la bi*

wiyala bi

Speak thou

speak-IMP! thou

You must speak!

285:3 *Wiya bun bil la bōn*

wiyabanbila bun

+Let him speak +Suffer

speak-permit-IMP! him

You must permit him (to) speak!

Exercise book (c.1828)

285:4 *Wiya bun bil la ngearun*

wiyabanbila ngiyarun

+Let us speak

Speak-permit-IMP! us-all

You must permit us (to) speak!

285:5 *Wiya la nura*

wiyala nura

Speak ye

Speak-IMP! you-all

You-all must speak!

285:6 *Wiya bun bil la barun*

wiyabanbila barun

Suffer them to /tell/ speak

Speak-permit-IMP! them-all

(You) must permit them (to) speak!

285:7 *Dual Wiya la bun bil la ngalien*

wiyalabanbila ngalin

+Let us two speak

Speak-RECIP-permit-IMP us-two

You must permit us-two (to) speak to one another [i.e. to converse]!

Exercise book (c.1828)

285:8 *Wiya la bali*

wiyala bali

Speak thou and I

speak-RECIP we-two

We-two must speak to one another!

285:9 *Wiya la ba binūng*

wiyala ba bi nung

Speak thou to him

speak-IMP! DONE thou-him

You must >done<-speak (to) him [i.e. you must have spoken to him [?]]!

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

285:10 *Wiya la ba binoun*

wiyala ba bi nuwan

Speak thou to her

speak-IMP! DONE thou-her

You must >done<-speak (to) her [i.e. you must have spoken to her [?]]!

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

285:11 *Wiya bun bil la bulun unnoa buloara*

wiyabanbila bulun anuwa bulwara

Let them two speak

speak-permit-IMP! them-two that two

(You) must permit them-two, there, the two, (to) speak!

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Exercise book (c.1828)

285:13 *Tanan wiyalai koa bali*

danan wiyalayiguwa bali

come that we two may have talk

approach speak-RECIP-HAB-having we-two

Approach (that) we two having habitually speaking to one another [i.e. always conversing].

285:14 *wiya bun bi la tia yilien koa bountoua tia turawil*

wiyabanbila diya yilinGuwa buwanduwa diya durawil

Suffer me to ask her that she may get bait to me. for me

speak-permit-IMP! me bait-having she me pierce-might

(You) must permit me (to) speak (so that) she having bait (for) me (that I) might pierce.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

286:1 *Wiya uwil koa*

wiyawilguwa

Present that might speak

speak-might-having

Speak might doing.

286:3 *Mirka wal /bōn bang/ wiyan*

maga wal bun bang wiyan

Perfect Perhaps I may have told him

perhaps certainly him I speak-now

Perhaps I certainly speak (to) him.

Exercise book (c.1828)

286:4 *Wiya pa ta*

wiya ba da

Pluperfect Might have spoken

Speak-PH DONE AFFirm

(Someone) speak->done< , aye [i.e. would have spoken].

286:5 *Wiyannun bang ba*

wiyanan bang ba

Future When I speak

Speak-will I WHEN/if

When I will speak.

ba FUNCTIONS

| | |
|---------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

287:4 *Wiya pa ta banūng kulla noa kearan wiya banbi ba tia*

*wiya ba da ba nung gala nuwa
giyaran wiyabanbi ba diya*

I might have told thee but he would not let me.

I would have told thee but he would not permit me to speak—

Speak-PH DONE AFFirm I-thee but
he not-now speak-permit DONE me

I speak->done< , aye, you [i.e. would have spoken (to) you] but
he not permit speak->done< me [i.e. he would not let me speak].

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

Exercise book (c.1828)

288:1 *Ya koai bi katan?*

yaguwayi bi gadan

How art thou?

how thou be-AFF-now

How are you?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

288:2 *Minnung ban bien?*

minang ban bin

What is the matter with thee?

what do-now thee

What does (someone) do to you?

288:3 *Yakoan ta bara uwa?*

yaguwanda bara uwa

When did they come?

when they-all move-PH

When did they move [i.e. come]?

288:4 *Yakoan ta bi tattt bunnun?*

yaguwanda bi didibanan

When will you die?

when thou dead-do-will

When will you (be) dead?

Exercise book (c.1828)

288:5 *Tatti bunnun bang ba tanan ngai ya be wa m.*

didibanan bang ba danan ngaya bi wam [?]

[NO TRANSLATION]

dead-do-will I WHEN/if approach then thou move-now [?]

I will (be) dead when you approach-move [i.e. come].

DOUBTFUL MS

wam [?]

POSSIBLE ERROR FOR:

wan move-now

288:6 *Ya ko ai bi uwanun Mulubinba ko lang?*

yaguwayi bi uwanan mulubinbagulang

How will thou go to Newcastle— yakoai

how thou move-will NEWCASTLE-towards

How will you move towards NEWCASTLE?

INTERROGATIVES

| | | | |
|----------|------------|-----------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

288:8 *Wonnun bi uwanun?*

wanan bi uwanan

Which way will you go?

where thou move-will

Where will you move?

288:9 *Ngiakai bang uwanun nura nginoa*

ngiyagayi bang uwanan / nura nginuwa

This way I will go. Ye that way.

like this I move-will you-all farewell

Like this, I will move. You, farewell.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

Exercise book (c.1828)

288:11 *Kora koa be wiya pa*

guraguwa bi wiya ba

Why did you not speak? Wherefore hadst thou not spoken? Why hadst &c

not-having thou speak-PH NEG

You were not having speak(ing).

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

288:13 *Kora koa bōn būm pa*

guraguwa bun bum ba

Why had he not been beat?

not-having him beat NEG

(Someone was) not having him beat(en).

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

288:14 *Minna ring tin būn kulla?*

minaringdin bunGala

Why was he beat? Wherefore?

what-because (why) beat-be-PH

Why did (someone) beat (him)?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|-----------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | – |
| -din | 168 | 39 | 25 | – | 8 |
| -lin | 12 | – | – | – | – |
| -rin | 2 | – | – | – | 5 |

288:16 *Won neing bi biri kea?*

waning bi birigiya

Where slept thou?

where thou lie-PH

Where did you lie?

Exercise book (c.1828)

289:1 *Yanti bo ta bang katan Murrorong*

yandibu da bang gadan marurung

I am well

thus-EMPH AFFirm I be-AFF-now good

Emphatically-thus, aye, I am good [i.e. well],

289:2 *keawaran tia minnung ba korien*

giyawaran diya minangbagurin

nothing with me

not-now me what-do-lacking

Not me lacking emphatically-what
[i.e. nothing whatever (wrong with me)].

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

DOUBTFUL MS

minang-ba-gurin
what-**do**-lacking
what-**at**-lacking [?]
POSSIBLE ERROR FOR:
minang-bu-gurin
what-EMPH-lacking
emphatically-what-lacking

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:
• no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
• ALSO no + NEGative clitic **ba**
• ALSO no + NEGative **gura**

289:3 *Uwa bara tang a ba punnul unta wonta bo*

uwa bara danga ba
banal anda wanda bu

they came before the sun was there [?]

See *tokun*. To

move-PH they-all before DONE
sun there where-EMPH

They moved before the sun (was) there,
emphatically-where.

MS COMMENT

MS ... *tokun* ...
dugan: sun
dugan MEANS 'sun' in Bpi,
Gdg, Wnra, Wrmi LANGUAGES

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

Exercise book (c.1828)

289:6 *Purrai toa bang uwa.*

barayiduwa bang uwa

I came by land

earth-having (through/by) I move-PH

I moved [i.e. came] by land.

289:7 *Purrai toa ta bang uwanun.*

barayiduwa da bang uwanan

It is by land I will go

earth-having (through/by) AFFirm I move-will

I will move [i.e. come] by land, aye.

289:8 *Yong bang ngi noa bo ta uwanun*

yung bang nginuwabu da uwanan

that way I go

there I farewell-EMPH AFFirm move-will

There I emphatically-farewell, aye, will move [i.e. go].

289:9 *Butto koa bang kunnun*

baduguwa bang ganan

I will be in the water

water-having I be-will

I will be having [i.e. in the] water.

EARLY VOCABULARY

Words not found in later records:

| | | | |
|-----------------|-------|--------------|----------|
| yang, ya | there | ya-ra | go |
| gabu | stop | yari | mayhap |
| na | for | yayi | leave be |

DOUBTFULMS

badu: water

badu MAY NOT BE A MASS OF water
AS lake. stream. ocean.

THE PHRASE PERHAPS MEANS:

I will be having (some) drinking water

RATHER THAN

I will be in the water

Exercise book (c.1828)

289:15 *kulla noa bukka ba ring*

gala nuwa baga baring

because he was quarrelsome

because he anger always

Because he (was, is) always angry.

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabun | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

289:16.1 *Minnung ban bara*

minang ban bara ...

What do Birds do?

what do-now they-all

What do they? [i.e. what are they doing?]

290:1 *Piral ma a bōn man ki li birung*

biralma bun manGilibirang

It is (on) account of stealing

hard-make him take-be-ing-away from

(Someone) rebuked him from [i.e. because of] taking [i.e. stealing].

290:3 *Būn kulla bōn noa kam purr*

bunGala bun nuwa gambar

He struck him hard

beat-be-PH him he head

He beat him head [i.e. his head].

MS ERROR

MS ERROR:
'hard' FOR 'head'

Exercise book (c.1828)

290:4 *Ngan to man kulla? Ngan ngatōng*

ngandu manGala / ngan ngadang

Who took it? Who can it be for do not know.

who-ERG take-be-PH / who [negative]

Who took (it)? Someone [negative] [i.e. nobody knows].

gan: *goodness knows*
ngadang: *nobody knows*

gan: goodness knows
ngadang: nobody knows

Tkld STATES THESE TO BE IDIOMS.

gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'

ngadang: 'not know', 'nothing', 'from no cause'

Illustrative Sentences

5.4

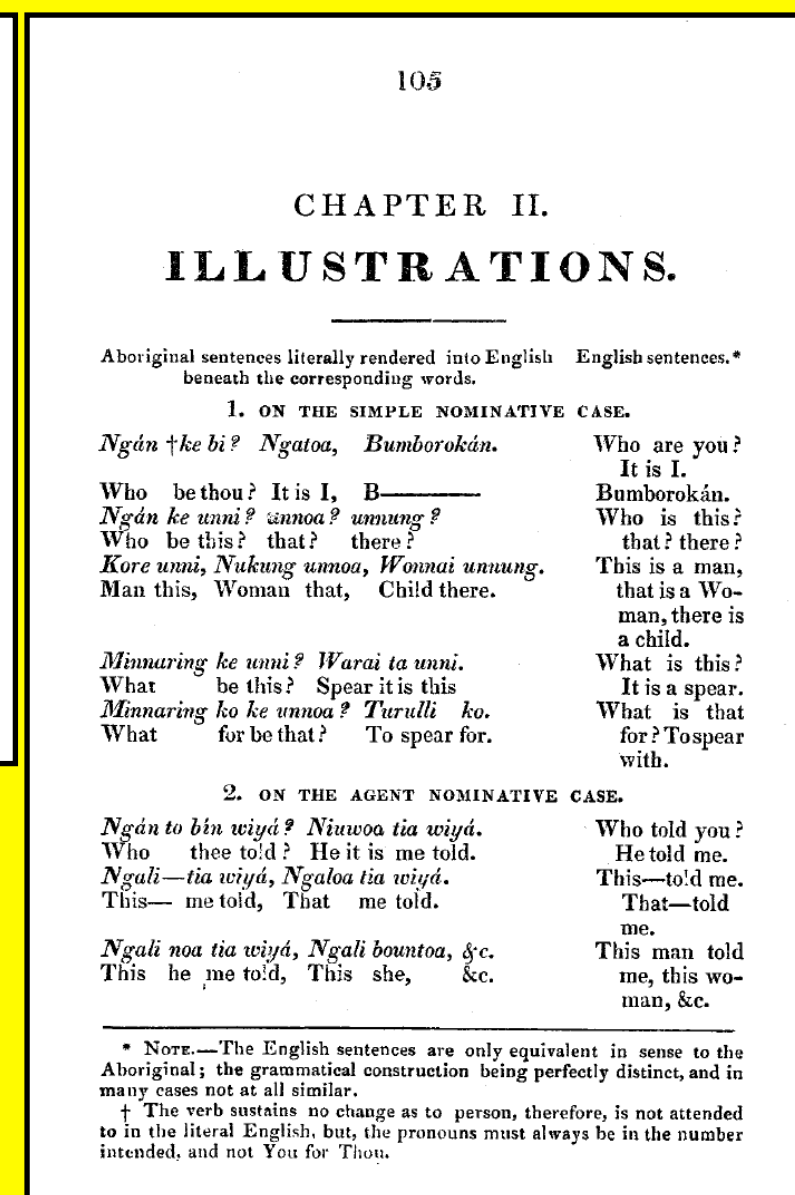
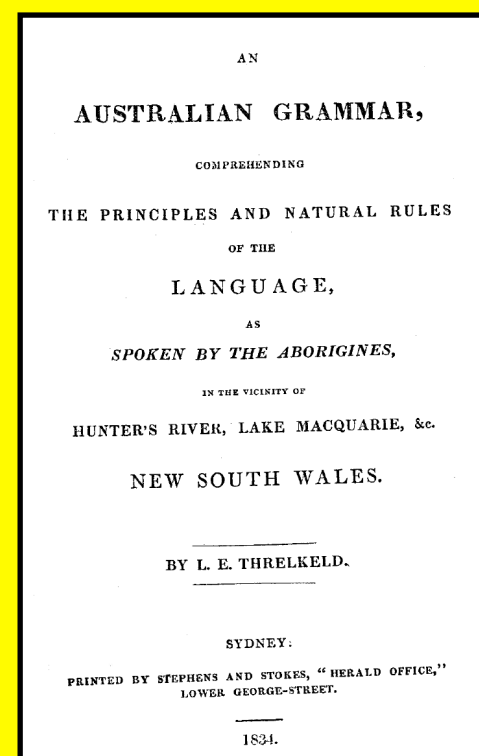
Some 416 'Illustrative Sentences' are provided in Part III of Threlkeld's 1834 *Australian Grammar*.

CONTENTS
INTRODUCTORY REMARKS

PART I. PRONUNCIATION AND ORTHOGRAPHY
PART II. THE PARTS OF SPEECH
OF THE VERB / ADVERBS / PREPOSITIONS / CONJUNCTIONS.
PART III. VOCABULARY AND ILLUSTRATIONS.

CHAPTER I. VOCABULARY.

CHAPTER II. ILLUSTRATIONS



Illustrative Sentences (1834)

105:6 *Ngán† ke bi?*

ngan Gi bi

Who be thou?

who be thou

Who are you?

105:7 *Ngatoa, Bumborokán.*

ngaduwa Bampurugan

It is I, B—

I Bampurugan

(It is) I, Bumborokan.

105:9 *Ngán ke unni? unnoa? unnung?*

ngan Gi ani / anuwa / anang

Who is this? that? there?

who be this / nearby / yonder

Who is this? nearby? yonder?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

105:11 *Kore unni, Nukung unnoa, Wonnai unnung.*

guri ani / nugang anuwa / wanayi anang

This is a man, that is a Woman, there is a child.

man here / woman / child yonder

This (is a) man, that (is a) woman, yonder (is a) child.

Illustrative Sentences (1834)

105:15 *Minnaring ke unni? Warai ta unni.*

minaring Gi ani / warayi da ani

What is this? It is a spear.

what be this / spear AFFirm this

What is this? Spear, aye, [i.e. is] this.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

105:17 *Minnaring ko ke unnoa ? Turulli ko.*

minaringGu gi anuwa / duraligu

What is that for? To spear with.

what-for be that / pierce-ing-for

What is that for? For piercing.

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPitive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

| | | | | |
|-----|---------------|------------------------|--------------------------|----------------------------|
| -gu | ERG (many) | DAT/ PURP (many) | INSTR using (many) | OPP against 14 appx. |
|-----|---------------|------------------------|--------------------------|----------------------------|

105:21.1 *Ngán to bín wiyá?*

ngandu bin wiya

Who told you?

who-ERG thee speak-PH

Who spoke (to) you?

105:21.2 *Niuwoa tia wiyá.*

nyuwuwa diya wiya

He told me.

he me speak-PH

He spoke (to) me.

Illustrative Sentences (1834)

105:23.1 *Ngali— tia wiyá,*

ngali diya wiya

This— told me, ...

this-fellow me speak-PH

This fellow spoke (to) me, ...

105:23.2 *Ngaloa tia wiyá.*

ngaluwa diya wiya

That— told me.

that-fellow me speak-PH

That fellow spoke (to) me.

105:26 *Ngali noa tia wiyá, Ngali bountoa, &c.*

ngali nuwa diya wiya / ngali buwanduwa

This man told me, this woman, &c.

this-fellow he me speak-PH / this-wench she ...

This fellow, he spoke (to) me; this woman, &c.

106:3 *Ngali noa unni umá.*

ngali nuwa ani uma

This is he who made this.

this-fellow he this make-PH

This fellow, he made this.

Illustrative Sentences (1834)

106:5 *Minnaring ko bón, búnkulla tetti?*

minaringGu bun bunGala didi

What killed him? Or what smote him dead.

what-ERG him beat-be-PH dead

What beat him dead [i.e. killed him]?

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

| | | | | |
|-----|---------------|------------------------|--------------------------|----------------------------|
| -gu | ERG (many) | DAT/ PURP (many) | INSTR using (many) | OPP against 14 appx. |
|-----|---------------|------------------------|--------------------------|----------------------------|

106:9 *Nukung ko, Pirriwullo, Puntimai to*

nugangGu biriwalu bandimayidu

The woman did, the King did, the Messenger did.

woman-ERG chief-ERG messenger-ERG

The woman, the King, the Messenger (did).

106:13 *Wakun to minnaring tatán?*

wagundu minaring dadan

What does the crow eat?

crow-ERG what eat-AFF-now

The crow, what does (it) eat?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

106:15 *Minnaring ko wakun tatán?*

minaringGu wagan dadan

What eats the crow?

what-using crow eat-AFF-now

What does the crow eat?

Illustrative Sentences (1834)

106:17 *Nangún to tia pitul mán.*

nangundu diya bidalman

The song re rejoices rue.

song-ERG me joy-make-now

The song makes me joy(ful).

106:19 *Kolai to tia búnkulla wokka tin to.*

gulayidu diya bunGala wagadindu

The stick fell from above and struck me.

timber-ERG me beat-be-PH high-from-ERG

The stick from high beat me.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|--|----------------------|------|-----------|-----------|-----------------|
|--|----------------------|------|-----------|-----------|-----------------|

| | | | | | |
|-------------|-----|----|-----------|----|----------|
| -gin | 5 | | 93 | 46 | – |
| -din | 168 | 39 | 25 | – | 8 |
| -lin | 12 | | – | – | – |
| -rin | 2 | | – | – | 5 |

106:23 *Ngán úmba noa unni yinal?*

nganumba nuwa ani yinal

Whose son is this?

who-of he this son

Of whom, he, this son?

106:25 *Emmoumba ta, Ngali ko ba bón.*

imuwumba da / ngaliguba bun

It is mine. Belongs to him.

me-of AFFirm / this-of him

(It is) mine, aye. Of this, him [i.e. This (is) his].

Illustrative Sentences (1834)

106:27 *Birabán úmba, ngikoumba wonnai*

Birabanumba ngigumba wanayi

Biraban's his child.

Biraban-of him-of child

The child (is) his, Biraban's.

106:29.1 *Minnaring ko ba unni?*

minaringGuba ani

What does this belong to?

what-of this

Of what (is) this?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

106:29.2 *Ngali ko ba*

ngaliguba

To this.

this-of

Of this.

106:31 *Wonta kal bara? England kal bára.*

wandagal bara / ENGLANDgal bara

What country men are they? They are Englishmen.

where-belong they-all / England-belong they-all

What mob (are) they? They (are) England mob.

-gan / -gani / -gal

- gan** agent (person who acts)
(cf. Eng. **-er** baker, walker)
- gani** entity
- gal** belong (e.g. part of a group)
- galin** belong (f) —for a woman

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Illustrative Sentences (1834)

106:36.1 *Wonta kaléen bara?*

wandagalin bara

What country women are they?

where-belong (f) they-all

What female mob (are) they?

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

-galin belong (f) —for a woman

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

106:36.2 *England kaléen bara.*

ENGLANDgalin bara

They are English women.

ENGLAND-belong (f) they-all

They (are) England female mob.

106:41 *Bung ai kál.*

bangayigal

Fresh or new, belonging to the present period.

now-belong

Belong(ing to) now.

107:3 *Makoro ko ba ta unni ngórróng.*

maguruguba da ani ngurung

This is the blood of a fish.

fish-of AFFirm this blood

Of a fish, aye, (it is) this blood.

Illustrative Sentences (1834)

107:6 *Governor kai kál bang.*

GOVERNORgayigal bang

I belong to the Governor's place.

governor-at-belong I

I belong to the Governor.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN:
governor-at-belong I
-gayi COULD REALISTICALLY
BE EITHER LOCative 'at'
—OR -ITEM:
governor-ITEM-belong I

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|-------|-----------------------|--------------|------|----|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -baya | — | | | — | 3 |
| -dayi | — | | | — | 2 |
| -wayi | — | | | — | 4 |

107:9 *Governor úmba báng*

GOVERNORumba bang

I belong to the Governor, or I am the Governor's.

governor-of I

I (am) of the Governor [i.e. I am the Governor's].

107:13 *Murrorong ko ba kore ko ba.*

marurungGuba guriguba

Belonging to a good man, or a goodman's

good-of man-of

Of a good man [i.e.a goodman's].

ANGLICISM: 'goodman'

'goodman' MAY BE AN ARCHAICISM,
MEANING 'husband', OF A PERSON
OF STATUS BELOW A 'gentleman',
e.g. 'farmer', 'yeoman'
IF THIS IS SO, THE EXPRESSION
LITERALLY TRANSLATED WOULD
HAVE MEANT LITTLE TO THE
LOCAL PEOPLE IN Tkld's TIME.

107:17 *Makoro bi nguwa. Ngán núng?*

maguru bi nguwa / nganung

Give the Fish. To whom.

fish thou give-IMP! / who-for

You must give the fish! For [i.e. to] whom?

Illustrative Sentences (1834)

107:19 *Pirriwul ko Keawai, ngiroung bo.*

biriwalgu / giyawayi / ngirungbu

To the Chief? No. For yourself.

chief-for / no / thee-EMPH

To the Chief? No. Emphatically-you [i.e. for yourself].

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

| | | | | |
|-----|---------------|------------------------|--------------------------|----------------------------|
| -gu | ERG (many) | DAT/ PURP (many) | INSTR using (many) | OPP against 14 appx. |
|-----|---------------|------------------------|--------------------------|----------------------------|

107:22 *Karai tia nguwa emmoung takillii ko.*

garayi diya nguwa imuwung dagiligu

Give me flesh to eat.

meat me give-IMP! me eat-be-ing-for

(You) must give me meat, (to) me for eating.

107:24 *Yuring hi wolla, nyikoung kin ko.*

yuring bi wala ngigungGinGu

Be off, go to him.

go away thou move-IMP! him-to

You must move away, to him!

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

107:26 *Ngán kin ko? Pirriwulla ko. Kokirá ko.*

nganGinGu / biriwalagu / gugiragu

To whom? To the Chief. To the House.

who-to / chief-to / hut-to

To whom? To the chief. To the house.

Illustrative Sentences (1834)

107:29 *Wontaring? Untaring Untoaring.*

wandaring / andaring / anduwaring

To what place? To that place. To that place there.

where-to / that-to / there-to

Where to? To there. To nearby.

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

107:33 *Mulubinba ka ko. England ka ko.*

mulubinbagagu / ENGLANDgagu

To the site of Newcastle. To England.

NEWCASTLE-to / ENGLAND-to

To Newcastle. To England.

107:37 *Ngán to bón búnkulla tetti kulwun?*

ngandu bun bunGala didi galwun

Who killed him or, Who smote him dead.

who-ERG him beat-be-PH dead stiff

Who beat him stiff dead?

108:3 *Ngánnung? Birabánnung.*

nganang / Birabanung

Whom? Biraban.

who-ACC Biraban-ACC

Whom? Biraban.

Illustrative Sentences (1834)

108:5.1 *Ngatoa bón turá.*

ngaduwa bun dura

It is I who speared him.

I him pierce-PH

I pierced him.

108:5.2 *Turá bón báng.*

dura bun bang

I speared him.

pierce-PH him I

I pierced him.

108:8 *Kaibulla bounnoun Ngánnung?*

gayibala buwanuwan / nganang

Call her. Which?

call-do-IMP! her / who-ACC

(You) must call her! Whom?

108:10 *Unnung yóng unnoanung Nukung.*

anang yung anuwanung nugang

That woman there.

that there that-ACC woman

Yonder there that woman.

EARLY VOCABULARY

Words not found in later records:

| | | | |
|-----------------|-------|--------------|----------|
| yang, ya | there | ya-ra | go |
| gabu | stop | yari | mayhap |
| na | for | yayi | leave be |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Illustrative Sentences (1834)

108:12 *Mán ki yi kora unnoa nung.*

manGi gura anuwanung

Do not take that.

take-be-IMP! not that-ACC

(You) must not take that.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

108:14 *Mára bi unnoa nung.*

mara bi anuwanung

Take that, or take it.

take-IMP! that-ACC

(You) must take that.

108:16 *Mára bi unti kál, untóa kál.*

mara bi andigal / anduwagal

Take thou hereof, there of.

take-IMP! this-belong / that-belong

(You) must take some of this, some of that.

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)
-galin belong (f) —for a woman

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

108:20.1 *Makoro tia nguwa.*

maguru diya nguwa

Give me a fish.

fish me give-IMP!

(You) must give me a fish.

Illustrative Sentences (1834)

108:20.2 *Ngúnun banúng.*

ngunan ba nung

I will.

give-will I-thee

XX

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

108:22 *Puntimán tia barán.*

bandiman diya baran

Throw me down.

fall-make-now me DOWN

(Someone) makes me fall down.

ANGLICISM 'down': baran

'down' IS AN IDIOMATIC ADJUNCT FOR VERBS OF OLD-ENGLISH RATHER THAN LATIN ORIGIN, AS 'sit down', 'fall down', AND SHOULD NOT BE TRANSLATED LITERALLY INTO OTHER LANGUAGES, THE down-ness BEING IMPLIED IN THE VERB FORM OF THE TARGET LANGUAGE

108:24 *Makoro bi túrulla warai to.*

maguru bi durala warayidu

Spear the fish with the spear.

fish thou pierce-IMP! spear-using

You must pierce the fish using the spear.

108:26 *Tibbin bi buwa Musket to.*

dibin bi buwa MUSKETdu

Shoot the bird with the musket.

bird thou beat-IMP! MUSKET-using

You must beat [i.e. shoot] the bird using the musket.

Illustrative Sentences (1834)

108:29 *Wiyella bón. Wiyella binúng.*

wiyila bun / wiyila bi nung

Tell him. You tell him.

speak-IMP! him / speak-IMP! thou-him

(You) must speak (to) him. You must speak (to) him.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

108:31 *Búnkulla tia. Wonné?*

bunGala diya / wani

I am struck. Where?

beat-be-PH me / where

(Somebody) beat me. Where?

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

108:33 *Wollung tia noa wiréa.*

walang diya nuwa wiriya

He hit me on the head.

head me he operate-PH

He operated [i.e. did it] me (on the) head.

108:35 *Minnaring bo bali wiyellá?*

minaringbu bali wiyila

What shall you and I say?

what-EMPH we-two speak-RECIP

Emphatically-what (do) we-two speak reciprocally [i.e. to each other]?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

Illustrative Sentences (1834)

108:37 *Ngánto bounnoun túrunnun?*

ngandu buwanuwan duranan

Who will spear her?

who-ERG her pierce-will

Who will pierce her?

108:39 *Ngánto unnoa nung umunnun?*

ngandu anuwanung umanan

Who will make it?

who-ERG that-ACC make-will

Who will make that?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

108:42 *Ella! Kaai tanán unti ko.*

yila gayi danan andigu

I say, come hither.

ho come approach here-to

Hey, come approach to here.

INTERJECTIONS

| | |
|----------------------------------|--------------------------|
| ala ho (hey) | ya ah! |
| gabu stop | yari stop, mayhap |
| gayi come | yayi hold on! |
| ma go on! | yabalan woe |
| wa ahem | yaguwayi beware |
| wiwi warning (Mind!) | yila ho (hey) |
| biyara amaze (wow!) | |
| yanawu let-it-be (Desist) | |

PLACE

| | |
|---------------------|---------------------|
| wanda where | anang there |
| wanang where | anambu there |
| andi here | anda there |
| ani here | anduwa there |

109:3 *Wau! kaai, kaai, karakai.*

wa gayi gayi garagayi

I say, come make haste, or be quick.

ahem come come quick

Ahem, come, come quick(ly).

INTERJECTION gayi

gayi IS AN INTERJECTION
IT IS INVARIABLE. IT IS NOT A VERB
gayi = 'come!' [cf. 'cooee']
gayi = attention!, hey!

Illustrative Sentences (1834)

109:6 *Boungkalinnun wál báng waita,*
bungGalinan wal bang wada
I will arise and go
rise-be-ing-will certainly I depart
I will certainly be rising, depart ...

109:8.1 *Biyungbai, tako, emmoung ka ta ko,*
biyangbayidagu imuwungdagu
to my Father,
father-ITEM-to me-of-to
... to my Father, ...

109:8.2 *ngatun wiyunnun wál bón,*
ngadun wiyanan wal bun
and will say unto him,
AND speak-will certainly him
... and will certainly speak (to) him, ...

109:10.1 *Biyung, yarakai báng umá*
biyang yaragayi bang uma
Father I have sinned
father bad I make-PH
... Father, I made bad ...

Illustrative Sentences (1834)

109:10.2 *mikán ta morokoka ngatun ngiroung kin,*
miganda muruguga ngadun ngirungGin

against Heaven, and before thee.

in front-at sky-at AND thee-at

... in front at [i.e. of] the sky [i.e. heaven], and at [i.e. before] you..

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

109:16.1 *Koakillán bara.*

guwagilan bara

They are now quarrelling

scold-be-RECIP-now they-all

They are scolding each other [i.e. quarrelling].

109:16.2 *Ngán kai? Ngan kai kán.*

nganGayi / nganGayi gan

About whom. Do not know, an Idiom.

who-because / who-because be-now (not know)

About whom. About whom goodness knows.

gan: *goodness knows*
ngadang: *nobody knows*

gan: goodness knows
ngadang: nobody knows
 Tkd STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
 PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

109:19 *Bounnoun kai Taipamearin.*

buwanuwanGayi dayibamirin

About her. About T—.

her-because Dabamiya-because

Because of her. Because of T—.

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) be- cause | from | at | ITEM |
|-------|---------------------------------------|------|----|------|
| -gayi | 42 | 4 | 41 | 12 |
| -baya | — | | — | 3 |
| -dayi | — | | — | 2 |
| -wayi | — | | — | 4 |

Illustrative Sentences (1834)

109:23 *Minnaring tin? Minnaring tin kán.*

minaringdin / minaringdin gan

About what? Unknown. an Idiom

what-because / what-because
be-now (not know)

What because [i.e. why]?
Why? Goodness knows.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
TKID STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

109:26 *Makoring ngatun kore tin.*

maguring ngadun guridin

About the fish and the men.

fish-because AND man-because

Because of the fish and because of the men.

109:28 *Ngán kin birung unni Puntimai?*

nganGinbirang ani bandimayi

From whom came this Messenger.

whom-from this messenger

From whom (came) this messenger.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Illustrative Sentences (1834)

109:31 *Jehova ka birung Pirriwulla birung.*

JEHOVAHgabirang biriwalabirang

From the King, Jehovah, or Jehovah the King.

JEHOVAH-away from chief-away from

From the chief, Jehovah.

109:35 *Wonta ka birung noa?*

wandagabirang nuwa

From what place did he come?

where-away from he

Where did he (come) from?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

109:38 *Wokka ka birung Moroko ka birung*

wagagabirang murugugabirang

From Heaven.

high-away from sky-away from

From high, from the sky [i.e. from heaven].

109:40.1 *Sydney ka birung.*

SYDNEYgabirang

From Sydney

SYDNEY-away from

From Sydney.

Illustrative Sentences (1834)

109:40.2 *Mulubinba ka birung.*

mulubinbagabirang

From the site of Newcastle.

NEWCASTLE-away from

From Newcastle.

110:3 *Minnaring birung unnoa umá?*

minaringbirang anuwa uma

What is that made of.

what-from that make-PH

What is that made from.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

110:5 *Kolai birung. Brass birung.*

gulayibirang BRASSbirang

Of wood. Of brass, or, out of wood. Out of brass.

timber-away from BRASS-away from

From wood; from brass.

110:9 *Copper birung ngá ra bung nga brass.*

COPPERbirang ngarabangGa BRASS

Brass is made out of copper.

COPPER-away from change-do-compel-PH BRASS

(Someone) changed brass from copper.

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

Illustrative Sentences (1834)

110:11 *Yuring bi wolla emmoung kin birung.*

yuring bi wala imuwungGinbirang

Go away from me.

go away thou move-IMP! me-away from

You must move away from me!

110:13 *Yellawolla bi emmoung katoa.*

yilawala bi imuwungGaduwa

Sit thou me with.

sit-IMP! thou me-in company with

You must sit in company with me!

110:15.1 *Ngán katoa bountoa?*

nganGaduwa buwanduwa

With whom is she?

who-in company with she

With whom is she in company?

110:15.2 *Tibbin katoa ba.*

dibinGaduwa ba

With Tibbin.

TIBBIN-in company with DONE

(Was) with Tibbin.

Illustrative Sentences (1834)

110:18 *Minnaring koa noa uwá?*

minaringGuwa nuwa uwa

How did he go?

what-having (through/by) he move-PH

By what did he move [i.e. go]?

110:20.1 *Murrinowwai toa.*

mari nawiduwa

On board a ship.

big canoe-having (through/by)

By big canoe [i.e. by ship].

110:20.2 *Purrai koa.*

barayiguwa

By land.

earth-having (through/by)

By land.

110:23.1 *Wonta kulloa?*

wandagaluwa

Which way?

where-belong-having (through/by)

Whereabouts by?

Illustrative Sentences (1834)

110:23.2 *Korong koa.*

gurangGuwa

Through the Bush.

scrub-having (through/by)

Through the scrub.

110:26 *Kokiróa báng uwa.*

guguruwa bang uwa

I came by the house.

hut-having (through/by) I move-PH

I moved [i.e. came] by the house.

110:28.1 *Wonnung ke wurubil?*

wanang Gi wurubil

Where is the blanket?

where be blanket [cloak]

Where is the blanket?

110:28.2 *Biraban kin ba*

BirabanGinba

with Biraban or at B's.

Biraban-at

At [i.e. with] Biraban.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

Illustrative Sentences (1834)

110:32.2 *Wonnung ke noa?*

wanang Gi nuwa

Where is he?

where be he

Where is he?

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be' "

[Dixon 1980 491:12]

IF THIS IS THE CASE FOR
Awabakal, **ga / gi** 'be' WOULD BE
A Tkld INVENTION.

110:32.2 *Sydney ka ba noa.*

SYDNEYgaba nuwa

He is at Sydney.

SYDNEY-at he

He (is) at Sydney.

110:35 *Wonta wontá ka ba kokiri?*

wanda wandagaba gugiri

Whereabouts is the house.

where where-at hut

Where, at where [i.e. whereabouts] (is) the house?

110:37 *Pummaikán ta ba papai ta ba Mulubinba ka ba.*

bamayigandaba babayidaba Mulubinbagaba

It is at the flower place close to the town of Newcastle.

flower-BEness-at near-at Newcastle-at

At the flower-ness [i.e. nursery] near at [i.e. to] Newcastle.

Illustrative Sentences (1834)

111:3 *Broken bay *tin to natán Sydney heads.*

BROKEN BAYdindu nadan SYDNEY HEADS

At broken bay is seen Sydney heads.

BROKEN BAY-from-ERG see-AFF-now SYDNEY HEADS

(Someone) from Broken Bay sees Sydney Heads.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

111:6.1 *Wonta tin to*

wandadindu

At what place?

where-from

From where?

MYSTERY SUFFIX: -dindu

THERE ARE MORE THAN 20 EXAMPLES OF THE SUFFIX **-dindu** USED TO MEAN 'from (a place)'. THESE MOSTLY CANNOT READILY BE CONSTRUED AS -at-ERG

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

111:6.2 *Unti tin to.*

andidindu

At this place

here-at

At here.

111:6.3 *Unta tin to.*

andadindu

At that place

there-at

At there.

Illustrative Sentences (1834)

111:10 *Minnán kore tanán ba?*

minan guri danan ba

How many men are now coming.

how many man approach DONE

How many men >done<-approach?

| INTERROGATIVES | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

3 *Wakól bo ta noa tanán ba.*

wagulbu da nuwa danan ba

One man only is coming.

one-EMPH AFFirm he approach DONE

emphatically-one, aye, he >done<-approach.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

| | | | | |
|-----------|--------|---|--------|---|
| "-bo-ta." | -bu da | "Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus- <i>wakól-bo-ta</i> , one only, one by itself, one alone." | [only] | Tkld AWA Key 1850 [52:29 □] |
|-----------|--------|---|--------|---|

111:15 *Buloara bo ta bula tanán uwá.*

bulwarabu da bula danan uwa

Only the two came.

they-two-EMPH AFFirm approach move-PH

Emphatically-two, aye, two approach-moved.

111:17 *Kólbirán bo ta bara Nukung*

gulbiranbu da bara nugang

Only a few women.

few-EMPH AFFirm they-all women

They, emphatically-few, aye, (are) women.

Illustrative Sentences (1834)

111:19 *Tibbin to noa tatán.*

dibindu nuwa dadan

The Bird eats.

bird-ERG he eat-AFF-now

He, the bird, eats.

111:21 *Ngalinoa tibbin to pittán.*

ngali nuwa dibindu bidan

This is the bird which drinks,

this-fellow he bird-ERG drink-now

This fellow, the bird, he drinks.

111:23 *Tibbin ta noa unnung.*

dibin da nuwa anang

That is a bird.

bird AFFirm he yonder

A bird, aye, (it is), he, yonder.

111:25 *Unni tara tibbin bi búnkulla tetti.*

anidara dibin bi bunGala didi

These are the birds you killed.

this-PLUR bird thou beat-be-PH dead

You beat dead [i.e. killed] these birds.

Illustrative Sentences (1834)

111:28 *Ngintoa bo ta unnoa kore.*

nginduwabu da anuwa guri

Thou art the man.

thou-EMPH AFFirm that man

Emphatically-you, aye, (are) that man.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

111:30.1 *Yakoai noa maiya ko*

yaguwayi nuwa mayagu

How does the snake

how he snake-ERG

How (is it) he, the snake, ...

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

111:30.2 *puttinnun tetti koa kauwil kore?*

badinan didiguwa gawil guri

bite to kill man.

bite-will dead-having be-might man

... will bite so that the man might be dead.

111:34 *Tira ko ngikoumba ko.*

diragu ngigumbagu

With his teeth.

teeth-using him-of-using

Using his teeth.

Illustrative Sentences (1834)

112:3 *Tetti bón Horse ko wittimá.*

didi bun HORSEgu widima

The horse threw him, or, he was thrown by the Horse and killed.

dead him HORSE-ERG fall-make-PH

The horse fall made dead him [i.e. killed him from a fall].

112:10 *Wibbi unni kauwul kuttán.*

wibi ani gawal gadan

It is a high wind. This is a high wind.

wind this big be-AFF-now

This wind is big.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

112:13 *Kauwau, kaúwul láng unni.*

gawa gawalang ani

Yes, very powerful.

be-IMP! big-ness this

Yes, bigness this.

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

112:15 *Kapirrán báng kuttán.*

gabiran bang gadan

I do hunger. I am an hungered.

hunger-ness I be-AFF-now

I am hunger(ness).

Illustrative Sentences (1834)

112:18 *Ngán unti kuttán?*

ngan andi gadan

Who lives here.

who here be-AFF-now

Who is here?

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

112:20 *Bara bo unti kuttán.*

barabu andi gadan

They themselves dwell here.

they-all-EMPH here be-AFF-now

Emphatically-they are here.

112:23 *Kiakia báng kakeun unni ngorokán.*

giya giya bang gagiyan ani ngurugan

I was conqueror this morning.

victor I be-be-did this night-BEness [sunrise]

I was victor this sunrise.

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

112:25 *Bukka bang kakulla.*

baga bang gagala

I was very angry.

anger I be-be-PH

I was angry.

Illustrative Sentences (1834)

112:27 *Búntoara noa tetti kakulla.*

bundwara nuwa didi gagala

He was the man who was deadly wounded.

beat-done to he dead be-be-PH

He was beat-done to dead [i.e. he was beaten to death].

112:31.1 *Kakulla ta báng Sydney ka*

gagala da bang SYDNEYga

I was at Sydney ...

be-be-PH AFFirm I SYDNEY-at

I was, aye, at Sydney ...

112:31.2 *tángnga bi ba kakulla unta.*

dangGa bi ba gagala anda

... before ever you were there.

before thou DONE were there

... before you >done<-were there.

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

112:35 *Kúmba báng kakén Sydney ka.*

gumba bang gagin SYDNEYga

Tomorrow I shall be in Sydney.

tomorrow I be-FUT Sydney-at

Tomorrow I will be at [i.e.in] Sydney.

Illustrative Sentences (1834)

112:38 *Kunnun ta unni murrorong.*

ganan da ani marurung

It will be good this.

be-will AFFirm this good

This will be, aye, good.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

112:40 *Mirka noa tetti kunnun.*

maga nuwa didi ganan

Perhaps he will be dead.

perhaps he dead be-will

Perhaps he will be dead.

112:42 *Ngan ke kiakia kunnun?*

ngan Gi giya giya ganan

Who will be the victor.

who be victor be-will

Who is, will be, victor.

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be' "

[Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

113:3 *Piriwul kunnun wál bi*

biriwal ganan wal bi

You will certainly be king.

chief be-will certainly thou

You will certainly be chief.

Illustrative Sentences (1834)

113:5 *Kabo bang kunnun Sydney ka.*

gabū bang ganān SYDNEYga

By and by I shall be at Sydney.

presently I be-will SYDNEY-at

Presently I will be at Sydney.

gabū: presently / stop

THE MOST COMMON MEANING FOR **gabū** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabū: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

113:8 *Kunnun báng tarai ta yellenna ka.*

ganān bang darayida yilinaga

In another month I shall.

be-will I other-at moon-at

I will be at [i.e. in] another moon.

113:10.1 *Kaiyu kán báng.*

gayugan bang

I am capable.

able-agent

I am capable.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BENess)

113:10.2 *Kaiyu korien báng.*

gayugurin bang

I am not.

able-lacking I

I am capable-lacking [i.e. powerless].

Illustrative Sentences (1834)

113:13 *Wirrobulli kán bara ngikoumba.*

wirubaligan bara ngigumba

They are his Disciples, or his followers.

follow-ing-agent they-all him-of

They (are) his following-agent(s) [i.e. disciples].

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BENess)

113:16 *Tulbullèun báng kinta kán.*

dalbaliyan bang gindagan

I escaped being afraid.

flee-ing-did I fear-agent

I was fleeing, a fear-agent [i.e. afraid].

113:18 *Pirrapirrá bara kakillín úntelli tin.*

bira bira bara gagilin undilidin

The dancing is tiring them.

weary they-all be-be-ing-now dance-ing-because

They are being weary because of the dancing.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

113:20 *Wúnnul unni kakillin.*

wunal ani gagilin

The summer is coming.

hot this be-be-ing-now

The hot [i.e. summer] is being.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Illustrative Sentences (1834)

113:22 *Store ba kakillin bountoa.*

STOREba gagalin buwanduwa

She is now living near the store.

STORE-at be-be-ing-now she

She is being at the store.

113:25 *Store ka ba kakillin bountoa.*

STOREgaba gagalin buwanduwa

She is now living at the store.

STORE-at be-be-ing-now she

She is being at the store.

113:28 *Kapirri báng kakilliélla.*

gabiri bang gagiliyila

I was an hungred.

hunger I be-be-ing-recently

I was being hunger.

113:30 *Muskit tia katálla Port Macquarie ka.*

MUSKET diya gadala PORT MAQUARIEga

I had a Musket at Port Macquarie.

MUSKET me be-AFF-PH PORT MAQUARIE-at

A musket was (to) me [i.e. I had a musket] at Port Macquarie.

Illustrative Sentences (1834)

113:33 *Kinta báng katálla, yakita keawai.*

ginda bang gadala yagida giyawayi

I used to be afraid, but now I am not.

fear I be-AFF-PH now not

I was afraid, now not.

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

113:36 *Katálla báng Raiatea ka.*

gadala bang RAIATEAga

I used to live at Raiatea.

be-AFF-PH I RAIATEA-at

I was at Raiatea.

113:38 *Unta báng katálla yuraki M—ka.*

anda bang gadala yuragi mulubinbaga

I used to live at Mulubinba formerly.

there I be-AFF-PH longtime NEWCASTLE-at

I was there longtime at Mulubinba [i.e. Newcastle].

113:41 *Pirriwul báng kakilli kolang*

biriwal bang gagiligulang

I am now going to be king.

chief I be-ing-towards

I (am) towards being chief..

Illustrative Sentences (1834)

114:3 *Korien kakillinnun yánti ka tai. (An Idiom.)*

gurin gagilinan yandi gadayi

To be miserable for ever

lacking be-ing-will thus be-AFF-HAB (always)

(Someone) will, be being lacking always.

DOUBTFUL TEXT

-**gurin** 'lacking' IS A SUFFIX, SO THIS CONSTRUCTION IS DOUBTFUL. PERHAPS:

ngan-Gurin
someone-lacking

someone / something

| | | | |
|--------------------------|--------------|---------------------|------------------|
| who/ someone | ngan | what/ something | minaring |
| how many/ some number | minan | which/ some type | wanang |
| where/ somewhere | wanda | when/ sometime | yaguwanda |

114:5 *Mórrón noa kakillinnun tetti korien.*

murun nuwa gagilinan didigurin

He is going to live for ever, and never die.

live he be-ing-will dead-lacking

He will be being alive, dead-lacking.

114:8 *Wibbi kakillilín waréa.*

wibi gagililin wariya

The wind is lessening.

wind be-be-ing-ing-now little

The wind is constantly being little.

114:10 *Ngatoa bo. Yaki ta bo. Unti bo.*

ngaduwabu / yagidabu / andibu

I myself, at that selfsame instant. This very place.

I-EMPH / now-EMPH / here-EMPH

Emphatically-I. Emphatically-now. Emphatically-here.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | | | |
|---------------|------------|--------------|--------------|
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Illustrative Sentences (1834)

114:14 *Kakillán bali bountoa.*

gagilan bali buwanduwa

We are married, she and I live together.

be-be-RECIP-now we-two she

We-two, she (and I) are reciprocally being [i.e. live together].

114:17 *Ngintoa bo ka pa Perriwul kakilliko.*

nginduwabu ga ba biriwal gagiligu

You ought to be Chief.

thou-EMPH-at / be-do [be DONE] chief be-being-for

At emphatically-you [i.e. it's your responsibility, right] for being chief /
Emphatically-you [i.e. you are the one], are for being chief. /
Emphatically-you >done<-be [i.e. you ought to be/already are] for being chief.

ba FUNCTIONS

| | |
|---------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

114:19 *Yakoai bang tetti kummunbin nun bón?*

yaguwayi bang didi gamanbinan bun

How shall I cause his death.

how I dead be-make-permit-will him

How will I make him be dead?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

Illustrative Sentences (1834)

114:21 *Kakillai koa bali murroi*

gagilayiguwa bali maruwi

I wish you and I to continue at peace.

be-be-ing-HAB-having we-two peace

So we-two can be habitually having [i.e. at] peace.

114:24 *Kauwil koa pore ngore.*

gawilguwa buri nguri

Let it be three —long, or, I want it three.

be-might-having long three

So that it might be three long.

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN.

huri, nguri

huri: long, tall, deep, high

nguru: three

114:27 *Munni noa katéa kan.*

mani nuwa gadiyagan

He is sick again

ill he be-again-now

He is ill again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

114:29 *Yanoa Munni koa noa katéa kun.*

yanuwa maniguwa nuwa gadiyagan

Do not lest he he sick.

let-it-be sick-having he be-AFF-lest-now

Desist! He might be having ill(ness) again.

INTERJECTIONS

ala ho (hey)

gabu stop

gayi come

ma go on!

wa ahem

wiwi warning (Mind!)

biyara amaze (wow!)

yanawu let-it-be (Desist)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yaguwayi beware

yila ho (hey)

Illustrative Sentences (1834)

114:31 *Munni kunnun báng ba.*

mani ganan bang ba

If I should be sick.

ill be-will I WHEN/if

If I will be sick.

ba FUNCTIONS

| | |
|---------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

114:33 *Ngán ke tetti kummai ngá?*

ngan Gi didi gamayinga

Who had like to have been dead?

who be dead be-make-almost

Who is (it who) is almost dead?

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be' "
[Dixon 1980 491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga / gi** 'be' WOULD BE
A Tkld INVENTION.

114:36 *Tetti bang kummai ngá.*

didid bang gamayinga

I had like to have been dead.

dead I be-make-almost-PH

I was almost dead.

114:38 *Pirriwul bi ba ka pa pitul ngaiya bang ka pa.*

biriwal bi ba ga ba / bidal ngaya bang ga ba

If you had been king, I should have been glad.

chief thou WHEN/if be DONE / joy then I be DONE

If you had been king, then I >done<-be [i.e. would have been] joy(ful).

Illustrative Sentences (1834)

115:3 *Ka pa bi ba unta ngorokán ta,*

ga BA bi ba anda ngurugan da

If you had been there this morning, ...

be DONE thou WHEN/if there night-BEness (sunrise)-at

If you >done<-be [i.e. had been] there at sunrise, ...

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

115:5 *na pa ngaiya banúng.*

na BA ngaya ba nung

... seen had then I-thee.

see DONE then I-thee

... I >done<-see [i.e. (would) have seen] you.

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

115:8 *Korun kauwa tún ki ye kora.*

gurun gawa dunGi gura

be still, do not cry.

quiet be-IMP! [yes] cry-IMP! not

(You) must be quiet,(you) must not cry!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

115:10 *Kauwa be tetti ka killi ko,*

gawa bi didi gagiligu

Yes you are to die.

be-IMP! thou dead be-be-ing-for

Yes, you are for being dead.

Illustrative Sentences (1834)

115:12 *Kakillá nura pitúl kakilliko.*

gagila nura bidal gagiligu

Be at peace one with the other.

be-be-RECIP-IMP! you-all joy be-be-ing-for

You must be for reciprocally being [i.e. be towards one another] joy(ful).

115:15 *Murón bón kummunbilla.*

murun bun gamanbila

Let him live.

alive him be-make-permit-IMP!

(You) must permit him (to) live!

115:17 *Kummunbinnun banúng Pirriwul ka killi ko.*

gamanbinan ba nung biriwal gagiligu

I will let you be king.

be-make-permit-will I-thee chief be-ing towards

I will permit you for being chief.

115:19 *Pirriwul be katéa ka*

biriwal bi gadiyaga

Be king again.

chief thou be-AFF-again-IMP!

You must be chief again!

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

Illustrative Sentences (1834)

115:21 *Pirriwul bón kummun bi yi kora.*
biriwal bun gamanbi gura

Prevent his being [king], or, do not let, &c.

chief him be-make-permit-IMP! not

You must not permit him to be chief.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

115:25 *Ngánnung búnkulla? Unni bón ye.*

nganang bunGala / ani bun yi

Who was beat or struck. This is he, there.

who-ACC beat-be-PH / this him there

(Someone) beat whom? This (is) him there.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

EARLY VOCABULARY

Words not found in later records:

yang, ya, yi there **ya-ra** go
gabu stop **yari** mayhap
na for **yayi** leave be

115:29 *Minnaring tin biloa ngala búnkulla?*

minaringdin bi luwa
ngala bunGala

Why did he beat you? That person?

what-because thee-he
that-fellow beat-be-PH

What because [i.e. why] did he,
that fellow, beat you?

INTERROGATIVES

min what/which **wanang** where, which
minan how many **wanda** where
minang what **yaguwanda** when
minaring what **yaguwayi** why/how
ngan who

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS LOC ALL PERL
be- from at to thru/by
cause

| | | | | | |
|-------------|-----|----|-----------|----|----------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

Illustrative Sentences (1834)

115:32 *Uni bulun bún kulla noa*
ani bulan bunGala nuwa

These are the two he struck.

this them-two-ACC beat-be-PH he

He beat this, them-two.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

115:34.1 *Tanán tia wollawolla*
danan diya wala wala

Come to me make haste, ...

approach me move-IMP! move-IMP!

(You) must approach-move me, move! ...

115:34.2 *búntán tia butti kirín kirín!*
bundan diya badi girin girin

... I am beat more and in pain.

beat-AFF-now me continue (more) pain pain

... (someone) beats me more, pain, pain.

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

MYSTERY WORD: *badi*

badi

USED ONLY AS A stand-alone WORD DEFINED AS 'more, continue the action' BASIC MEANINGS FOR 'more':

- 'additional', 'repeat' (hit him **more**)
 - 'larger' : (I have **more** than you)
- DID **badi** SERVE FOR BOTH [?]

115:39.1 *Ngan to bín búnkulla?*
ngandu bin bunGala

Who beat you?

who-ERG thee beat-be-PH

Who beat you? ...

Illustrative Sentences (1834)

115:39.2 *Wyella be tia, mupai yi kora.*
wiyila bi diya mubayi gura

... tell me, do not conceal it.

... speak-IMP! thou me shut not

... You must speak (to) me! (Do) not shut!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

116:3 *Ngali noa tia búnkulla.*

ngali nuwa diya bunGala

This is he who struck me.

this-fellow he me beat-be-PH

He, this fellow, beat me.

116:4 *Minnaring ko biloa búnkulla?*

minaringGu bi luwa bunGala

With what did he strike you.

what-using thee-he beat-be-PH

Using [i.e. with] what did he beat you?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: **ERG**ative.

-gu **PURP**osive 'for' / **-gu** **DAT**ive 'to'

-gu **INSTR**umental 'using'

-gu **OPP**ose 'against' [RARELY]

| | | | | |
|------------|----------------------|--------------------------------------|--|---|
| -gu | ERG (many) | DAT/ PURP (many) | INSTR using (many) | OPP against 14 appx. |
|------------|----------------------|--------------------------------------|--|---|

Illustrative Sentences (1834)

116:8 *Mattaró ngikoumba ko.*
madaru ngigumbagu

With his hand.

hand-using him-of-using

Using his hand.

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURP^{osive} 'for' / -gu DAT^{ive} 'to'

-gu INSTR^{umental} 'using'

-gu OPP^{ose} 'against' [RARELY]

| | | | | |
|-----|---------------|------------------------|--------------------------|----------------------------|
| -gu | ERG (many) | DAT/ PURP (many) | INSTR using (many) | OPP against 14 appx. |
|-----|---------------|------------------------|--------------------------|----------------------------|

INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

116:10 *Kotaró noa tia búnkulla.*
gudaru nuwa diya bunGala

He struck me with a cudgel.

club-using he me beat-be-PH

He beat me using a club.

116:12 *Kora koa binúng búm ba?*

guraguwa bi nung bum ba

Why had you not beat him, or you ought to have beat him.

not-having (why not) thou-him beat DONE

Why not did you >done<-beat him?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

116:17 *Buwil koa bón kaiyu korien báng.*

buwilguwa bun gayugurin bang

I wish to beat him, but am unable.

beat-might-having him able-lacking I

I might do beat(ing) him, (but) unable.

Illustrative Sentences (1834)

116:20 *Kotir-a bi tia nguwa buwil ko-a bón báng.*

gudira bi diya nguwa buwilGuwa bun bang

Give me a cudgel that I may beat him.

club thou me give-IMP! beat-might-having him I

You must give me a club so that I might beat him.

116:23.1 *Búm ba bo ta bón báng,*

bumbabu da bun bang

I should certainly have struck him, ...

beat-do-EMPH AFFirm him I

I do emphatically beat, aye, him ...

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29 []

116:23.2 *wonto bang ba kinta kán kákulla.*

wandu bang ba gindagan gagala

... but I was afraid.

instead I DONE fear-agent be-be-PH

... instead I >done<-was a fear-agent [i.e. was afraid].

116:28 *Búnkeun bón báng.*

bunGiyán bun bang

I have beat him this morning.

beat-be-did I him

I beat him.

Illustrative Sentences (1834)

116:30 *Búnnun bón bang ka bo.*

bunan bun bang gabu

I will beat him by and by.

beat-will him I presently

I will beat him presently.

gabú: presently / stop

THE MOST COMMON MEANING FOR **gabú** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabú: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

116:32 *Búncillai bán kora nura.*

bunGila ban Gura nura

Do not be striking one another.

beat-be-RECIP-IMP! do-now not you-all

You must not now beat reciprocally [i.e. do not beat one another]..

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

116:35 *Búncillín bón bara yakita*

bunGilin bun bara yagida

They are striking him now.

beat-be-ing-now him they-all now

They are beating him now.

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabú | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

116:37 *Búncilliélla bón bánng tanán bi ba uwá.*

bunGiliyila bun bang / daran bi ba uwa

I was striking him when you came.

beat-be-ing-recently him I / approach thou WHEN/if move-PH

I was beating him when you approach-moved.

Illustrative Sentences (1834)

116:40 *Búntálla tia bara wannai bām ba.*

bundala diya bara wanayi bam ba

They beat me when I was a child.

beat-AFF-PH me they-all child I WHEN/if

They beat me when I (was a) child.

bam ba FOR bang ba

bam ba [I DONE / I WHEN/if]
APPEARS TO BE USED
INSTEAD OF **bang ba** FOR
EUPHONY

117:3 *Waita koláng noa bún killi koláng.*

wadagulang nuwa bunGiligulang

He is gone a fighting.

depart-towards he beat-be-ing-towards

He depart-towards beating-towards.

117:5 *Búnkillilín noa wheat.*

bunGililin nuwa WHEAT

He is thrashing wheat, or beating wheat.

beat-be-ing-ing-now he WHEAT

He is constantly beating wheat.

117:8 *Búnkillilia binúng.*

bunGililiya bi nung

Beat him, or it, or thrash it.

beat-be-ing-ing-IMP! thou him

You must (be) constantly beat(ing) him!

Illustrative Sentences (1834)

117:10 *Ngánbo nura búncillán?*

nganbu nura bunGilan

Who are fighting with you.

who-EMPH you-all beat-be-RECIP-now

Emphatically-who are you reciprocally beating?

MS ERROR [?]

ngan-bu: who-EMPH
PERHAPS MS ERROR FOR::
ngan-du who-ERG

117:12 *Búncillála bara bo bara bo.*

bunGilala barabu barabu

They fought amongst themselves, or one with the other.

beat-be-RECIP-PH they-EMPH they-EMPH

Emphatically-they, emphatically-they beat reciprocally [i.e. fought one another].

117:16.1 *Búncillála bali noa*

bunGilala bali nuwa

When Bulai and I were children, we used to fight with one another.

beat-be-RECIP-PH we-two he

We-two, he (and I) beat reciprocally ...

117:16.2 *Bulai wannai bali noa ba.*

bulayi wanayi bali nuwa ba

When Bulai and I were children, we used to fight with one another.

Bulayi child we-two he WHEN/if

... when we-two, he (and I) (were) child(ren).

Illustrative Sentences (1834)

117:22 *Búnkillunnun bula.*

bunGilanan bula

The two will fight. The two are going to fight.

beat-be-RECIP-will they-two

They-two will beat reciprocally.

117:26 *Yanoa bunkillai bán kora.*

yanuwa bunGila ban Gura

Do not fight, or cease fighting.

let-it-be beat-be-RECIP-IMP! do-now not

Desist! Do not beat reciprocally now
[i.e. beat each other]!

INTERJECTIONS

| | | | |
|-------------|-----------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | biyara | | amaze (wow!) |
| | yanawu | | let-it-be (Desist) |

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

117:29 *Yanoa búнки yi kora.*

yanuwa bunGi gura

Do not strike.

let-it-be beat-IMP! not

Desist! (You) must not beat!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

117:31 *Búnkillai kin bali noa kúmba.*

bunGilagin bali nuwa gumba

To-morrow morning he and I fight a duel.

beat-be-RECIP-FUT we-two he tomorrow

We-two, he (and I) will beat reciprocally tomorrow.

Illustrative Sentences (1834)

117:35 *Yakounta ke bara búncillunnun*
yaguwanda gi bara bunGilanan

When will they fight.

when be they-all beat-be-RECIP-will

When is (it) they will reciprocally beat?

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

117:37 *Kúmba kén ta.*

gumbagiyin da

The day after tomorrow.

tomorrow side [FUT?] AFFirm

The day after tomorrow, aye.

117:39 *Kúmba kabo.*

gumba gabu

By and by to morrow.

tomorrow presently

Tomorrow presently.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

117:41 *Waita koláng báng búncilli ko Musket to*

wadagulang bang bunGilgu MUSKETdu

I am now going to shoot with a musket.

depart-towards I beat-be-ing-for MUSKET-using

I depart-towards [i.e. am now going to] for beating [i.e. shooting] using a musket.

DOUBTFUL ANGLICISM: go and

"go and", "going to", ARE ENGLISH IDIOMATIC SPEECH MEANING 'setting about a task', RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

Illustrative Sentences (1834)

118:3 *Yakoai tia buwil koa bón báng.*

yaguwayi diya buwilguwa bun bang

Take care that I may beat him, or out of the way. [sic]

beware me beat-might-having him I

Beware (of) me, so that I might beat him.

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

118:7 *Wiyella bón buwil koa bón.*

wiyila bun buwilguwa bun

Command him to beat him.

speak-IMP! him beat-might-having him

(You) must speak (to) him so that (he) might beat him.

118:9 *Buwil báng Patty nung.*

buwil bang PATTYnung

I wish to beat Patty.

beat-might I PATTY-ACC

I might beat Patty.

Illustrative Sentences (1834)

118:11 *Yari bi nútinnnn búntéa kún koa bín.*

yari bi nudinan bundiyaganGuwa bin

Do not wait lest you be struck.

stop thou wait-will beat-lest-now-having thee

You will stop [i.e. not] wait; lest (someone) be beating you.

INTERJECTIONS

| | |
|----------------------------------|--------------------------|
| ala ho (hey) | ya ah! |
| gabu stop | yari stop, mayhap |
| gayi come | yayi hold on! |
| ma go on! | yabalan woe |
| wa ahem | yaguwayi beware |
| wiwi warning (Mind!) | yila ho (hey) |
| biyara amaze (wow!) | |
| yanawu let-it-be (Desist) | |

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
189 present tense: -n
57 future tense: -nan
37 past historic PH and IMP!: -∅
0 past tense: -yan
POSSIBLE: more [10]; emph [13]

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: -n
57 future tense: -nan
37 past historic PH and IMP!: -∅
0 past tense: -yan
POSSIBLE: more [10]; emph [13]

118:14 *Búnnun noa tia ba turulla ngaiya binúng.*

bunan nuwa diya ba durala ngaya

When he strikes me, then spear him, or, if he, &c.

beat-will he me WHEN/if pierce-IMP! then thou-him

If he will beat me, then (you) must pierce him.

118:19 *Búm mai nga tia wonto báng ba murrá*

bumayinga diya / wandu bang ba mara

I should have been struck but I ran away.

beat-make-almost-PH me / instead I DONE run-PH

(Someone) almost beat me, instead I ran.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.
189 present tense: -n
57 future tense: -nan
37 past historic PH and IMP!: -∅
0 past tense: -yan
POSSIBLE: more [10]; emph [13]

Illustrative Sentences (1834)

118:23.1 *Keawarán tia búm ba,*
giyawarán diya bum ba
 I should not have been struck ...
 not-now me beat DONE
 (Someone) not >done<-beat [i.e. would not have beaten] me ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

118:23.2 *ka pa bam ba unti bo*
ga ba bam ba andibu
 ... had I remained here.
 be DONE I WHEN/if here-EMPH
 ... if I >done<-be [i.e. had I stayed] emphatically-here.

bam ba FOR bang ba

bam ba [I DONE / I WHEN/if] APPEARS TO BE USED INSTEAD OF **bang ba** FOR EUPHONY

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, **ga** / **gi** 'be' WOULD BE A Tkld INVENTION.

118:28 *Ngali ta tia tetti búm ba.*
ngali da diya didi bum ba
 This might have killed me.
 this AFFirm me dead beat DONE
 This, aye, >done<-beat me dead [i.e. might have killed me].

118:30 *Ma buwa binúng.*
ma buwa bi nung
 Do strike him. A kind of challenge.
 go on! beat-IMP! thou-him
 Go on! You must beat him!

Illustrative Sentences (1834)

118:33 *Yuring binúng búnkéa yakita*

yuring bi nung bunGiya yagida

Go strike him again now.

go away thou-him beat-be-IMP! now

Go away, you must beat him now!

DOUBTFUL ANGLICISM: go and

“go and”, “going to”, ARE ENGLISH IDIOMATIC SPEECH MEANING ‘setting about a task’, RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

CONJOINED PRONOUNS: TkId

‘Conjoined pronouns’: TkId/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

118:35 *Wiya bon báng búm ba búm ba ngaiya bi tia.*

wiya bun bang bum ba / bum ba ngaya bi diya

If I had struck him, then you would have struck me.

QUESTION him I beat WHEN/if / beat DONE then thou me

QUERY: If I did beat him, then you >done<-beat [i.e. would have beaten] me?

118:40 *Yari bón búntéa kunnun.*

yari bun bundiyaganan

Prevent his being beat again.

stop him beat-AFF-again-will

Stop (someone) beat(ing) him again.

INTERJECTIONS

| | | | |
|-------------|-----------------|--------------------|--------------|
| ala | ho (hey) | ya | ah! |
| gabu | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | biyara | amaze (wow!) | |
| | yanawu | let-it-be (Desist) | |

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ‘(someone)’.

-yaga: ‘again’ / ‘lest’

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH ‘again’ AND ‘lest’.

| | | |
|-----|----------------------------|-------------|
| 189 | present tense: | -n |
| 57 | future tense: | -nan |
| 37 | past historic PH and IMP!: | -∅ |
| 0 | past tense: | -yan |

POSSIBLE: more [10]; emph [13]

Illustrative Sentences (1834)

118:43 *Búmmunbia bi tia.*

bumanbiya bi diya

You permitted me to be beaten.

beat-make-permit-PH thou-me

You permitted (someone to) beat me.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

119:3 *Búmmunbillín bón báng.*

bumanbilin bun bang

I am permitting him to strike.

beat-make-permit-ing-now him I

I am permitting him to beat.

119:5 *Búmmunbi yi kora bón.*

bumanbi gura bun

Do not permit him to strike.

beat-make-permit-IMP! not him

(You) must not permit him to beat!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

119:7 *Búmmunbilla bi tia bón.*

bumanbila bi diya bun

Let me strike him.

beat-make-permit-IMP! thou-me him

(You) must permit me to beat him!

Illustrative Sentences (1834)

119:9.1 *Kamulla bi tia ...*

gamala bi diya

Protect me, ...

protect-IMP! thou-me

You must protect me, ...

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

119:9.2 *búmmarabunbia kun koa tia.*

bumarabanbiyaganGuwa diya

... lest any one should beat me.

beat-make-urg-permit-lest-now-having me

... lest (someone be) permit(ted) beat(ing) me.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

| | |
|-----|--------------------------------------|
| 189 | present tense: -n |
| 57 | future tense: -nan |
| 37 | past historic PH and IMP!: -∅ |
| 0 | past tense: -yan |

POSSIBLE: more [10]; emph [13]

119:13 *Búncillá nura.*

bunGila nura

Fight on.

beat-be-RECIP-IMP! you-all

You must reciprocally beat [i.e. beat each other, fight one another].

119:15 *Wakóllo binúng buwa.*

wagulu bi nung buwa

Smite him once.

one-using thou-him beat-IMP!

You must beat him using one [i.c. once]!

Illustrative Sentences (1834)

119:17 *Ma búntea ka tia.*

ma bundiyaga diya

Smite me again.

go on! beat-AFF-again-IMP! me

Go on! (You) must beat me again!

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

119:19 *Búmmunbilla binúng buwil koa noa tia.*

bumanbila bi nung / buwilguwa nuwa diya

Permit him to strike that I may be beaten by him.

beat-make-permit-IMP! thou him / beat-might-having he me

You must permit him to beat, so that he might beat me.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

119:24 *Yakoai, buwil koa barun báng.*

yaguwayi buwilguwa barun bang

Take care, that I may beat them.

beware beat-might-having them-all I

Beware, so that I might beat them.

yaguwayi: BEWARE

yaguwayi: 'how'
ALSO MEANS 'beware'

119:27.1 *Kinta kora be,*

ginda gura bi

Fear not, ...

fear not thou

You (must) not fear ...

Illustrative Sentences (1834)

119:27.2 *keawarán bín búnnun.*

giyawaran bin bunan

... thou shalt not be beaten.

not-now thee beat-will

... (someone) will not beat you.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

119:30 *Kora koa bi tia búntán?*

guraguwa bi diya bundan

Why do not you beat me.

not-having (why not) thou-me beat-AFF-now

Why do you not beat me?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**

119:32 *Ma búwa bi tia.*

ma buwa bi diya

Do strike me.

go on! beat-IMP! thou me

Go on! You must beat me!

119:34 *Búnkia binúng.*

bunGiya bi nung

Strike him to morrow morning.

beat-be-IMP! thou-him

You must beat him!

Illustrative Sentences (1834)

119:37 *Búnkilli tin noa murrá.*

bunGilidin nuwa mara

He ran away because of the fighting.

beat-be-ing-because he run-PH

He ran because of the beating.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

119:40 *Búnkillai bara yanti katai.*

bunGilayi bara yandi gadayi

They are always fighting amongst themselves.

beat-be-RECIP-HAB they-all thus be-AFF-HAB (always)

They are always reciprocally beating [i.e. fighting amongst themselves].

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

120:3 *Kauwul unnoa búnkilli kán ne.*

gawal anuwa bunGiligani

That is a great thing to strike with.

big that beat-be-ing-entity

That beating entity (is) big.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)
-galin belong (f) —for a woman

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

120:6 *Unnoa ta noa búnkilli kán.*

anuwa da nuwa bunGiligan

That is the striker.

that AFFirm he beat-be-ing-agent

He (is) that, aye, beating-agent [i.e. person who beats].

Illustrative Sentences (1834)

120:8 *Ngali noa búncilli kán to tia búnkulla.*

ngali nuwa bunGiligandu diya bunGala

This is the striker who struck me.

this-fellow he beat-be-ing-agent-ERG me beat-be-PH

This fellow, the beating-agent, he beat me.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

120:11 *Búnci ye bara unnoa kore.*

bunGiyi bara anuwa guri

They are the fighters.

beat-be-ACTor they-all that man

They, those men, (are) beat-actor(s) [i.e. fighters].

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

120:13 *Waita kolang bang búncillai ngél kolang.*

wadagulang bang bunGilayingilgulang

I am going to the field of battle.

depart-towards I beat-be-RECIP-HAB-place-towards

I (am) about to depart towards the habitually-reciprocally-beating-place [i.e. to the battleground].

120:16 *Búntóara bang Ngali birung bón*

bundwara bang ngalibirang bun

I was struck by him.

beat-done to I this-fellow-away from him

I was beat-endowed [i.e. beaten] from [i.e. by] that-fellow, him.

PASSIVE: -dwara

TkId USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

Illustrative Sentences (1834)

120:18 *Búnkilli tin báng kuttán unti.*

bunGilidin bang gadan andi

I remain here in consequence of the fight.

beat-be-ing-because I be-AFF-now here

I am here because of the beating.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS
be-
cause from LOC ALL PERL
 at to thru/by

| | | | | | |
|-------------|-----|----|-----------|----|---|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

120:21 *Munni ngeen kapaiyin búnkilli birung.*

mani ngiyin gabayin bunGilibirang

We are ill through fighting.

ill we-all be-do-HAB-now beat-be-RECIP-away from

We are habitually ill from the beating [i.e. because of the fighting].

120:24 *Ngali tia loa búntóaró búnkulla.*

ngali diya luwa bundwaru bunGala

This is the wounded man who struck me.

this-fellow me-he beat-done to-ERG beat-be-PH

This-fellow, the beat-endowed, he beat me.

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

PASSIVE: -dwara

TkId USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

Illustrative Sentences (1834)

120:27 *Wonnung ke bara búntoara?*

wanang Gi bara bundwara

Where are those who were struck.

where be they-all beat-done to

Where are they, the beat-endowed [i.e. those who were beaten].

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

PASSIVE: -dwara

TkId USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
 RENDERED: speak-, hide-, give-endowed

120:30 *Búntoarin bara tetti kakulla.*

bundwarin bara didi gagala

Wounded being from they dead were.

beat-done to-because they-all dead be-be-PH

They were dead because of (being) beat-endowed.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

120:36 *Minnaring be umán? Warai.*

minaring bi uman / warayi

What thing do you make? A spear.

what thou make-now / spear

What do you make? A spear.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

Illustrative Sentences (1834)

120:39 *Ngánto unni umá? Ngali.*

ngandu ani uma / ngali

Who made this? This person did.

who-ERG this make-PH / this-fellow

Who made this? This-fellow (did).

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

121:3 *Ngánto tia murón umunnun?*

ngandu diya murun umanan

Who will save me alive?

who-ERG me life make-will

Who will make me alive?

121:5 *Ngán to unnoa Punnul umá? Jehova ko.*

ngandu anuwa banal uma / JEHOVAHgu

Who made the Sun? Jehovah did.

who-ERG that sun make-PH / JEHOVAH-ERG

Who made the sun? Jehovah (did).

121:8.1 *Murrorong noa umá, ...*

marurung nuwa uma

He did good, ...

good he make-PH

He made good, ...

Illustrative Sentences (1834)

121:8.2 *Munmin winta kakulla,*
manmin winda gagala

... some were blind, ...

blind part be-be-PH

... part were blind ...

121:10 *Uma noa barun nakilli kán.*

uma nuwa barun nagilangan

... he made them to see.

make-PH he them-all see-be-ing-agent

... he made them seeing-agent(s).

121:13 *Umabunbi yi kora, tetti koa noa katea kun.*

umabanbi gura didiguwa nuwa gadiyagan

Do not let him do it, lest he die.

make-permit-IMP! not dead-having he be-AFF-lest-now

(You) must not permit him to make (it), lest he be dead-endowed.

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING
AND INCORRECT ANALYSIS, AND
THAT THE NEGATIVE IS SIMPLY **gura**

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THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

Illustrative Sentences (1834)

121:16 *Umai nga ta báng unni yarakai.*

umayinga da bang ani yaragayi

I had like to have spoiled this.

make-almost-PH AFFirm I this bad

I almost made, aye, this bad [i.e. almost spoiled this].

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

121:19 *Wiyella bón umauwil koa unnoa.*

wiyila bun umawilguwa anuwa

Tell him to make it.

speak-IMP! him make-might-having that

(You) must speak (to) him so that (he) might make that.

121:21 *Wiyella bón upauwil koa unnoa.*

wiyila bun ubawilguwa anuwa

Tell him to use it, or to make it act.

speak-IMP! him do-might-having that

(You) must speak (to) him so that (he) might do that.

121:24 *Soap umatóara kipai birung.*

SOAP umadwara gibayibirang

Soap made out of fat.

SOAP make-done to fat-away from

Soap (is) make-endowed from fat.

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

Illustrative Sentences (1834)

121:26 *Upulli ngél kolai ta birung.*

ubalingil gulayidabirang

A wooden table, or, acting place of wood.

do-ing place timber-away from

A doing-place from timber [i.e. a wooden table].

121:29 *Warai báng umullín.*

warayi bang umalin

I am making a spear.

spear I make-ing-now

I am making a spear.

121:31 *Mirrín báng upullín.*

mirin bang ubalin

I am sharpening or putting a point.

sharp I do-ing-now

I am doing sharp.

Illustrative Sentences (1834)

121:34 *Wonnung ke mirrín wirritóara?*

wanang Gi mirin wiridwara

Where is that which is pointed, or sharpened.

where be sharp operate-done to

Where is operate-endowed sharp
[i.e. sharpened]

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be' "
[Dixon 1980 491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga** / **gi** 'be' WOULD BE
A Tkld INVENTION.

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ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

121:38 *Umatóara kúmba birung.*

umadwara gumbabirang

Made yesterday. That which was made yesterday.

make-done to yesterday-away from

Make-endowed from yesterday [i.e. made yesterday]. [121]

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

122:4.1 *Wonta koláng bi uwán?*

wandagulang bi uwan

Whither are you going? ...

where-towards thou move-now

You move towards where? ...

Illustrative Sentences (1834)

122:4.2 *Sydney koláng.*

SYDNEYgulang

Towards Sydney.

SYDNEY-towards

Towards Sydney.

122:7 *Wontaring bi uwán? Untaring*

wandaring bi uwan / andaring

To what place do you go? To that place

where-to thou move-now / there-to

You move to where? To there.

PLACE

| | | | |
|--------|-------|--------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

122:8 *Sydney ka ko.*

SYDNEYgagu

To Sydney.

SYDNEY-to

To Sydney.

122:10 *Wonta birung bi uwá?*

wandabirang bi uwa

Whence camest thou? From what place did you come.

where-away from thou move-PH

You moved from where?

Illustrative Sentences (1834)

122:15 *Koiyóng tin báng uwá.*

gwiyungdin bang uwa

I started from camp.

fire-from I move-PH

I moved from the fire [i.e. camp].

122:17 *Koiyóng birung báng uwá.*

gwiyungbirang bang uwa

I came out from camp.

fire-away from I move-PH

I moved from the fire [i.e. camp].

122:19 *Wiya bi tanán uwolla?*

wiya bi danan uwala

Do you wish to come?

QUESTION thou approach move-persist

QUERY: (Are) you approach-moving?

122:21 *Wiya bi tanán uwunnun?*

wiya bi danan uwanan

Will you come.

QUESTION thou approach move-will

QUERY: Will you approach-move?

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS
be-
cause from LOC
at ALL
to PERL
thru/by

| | | | | | |
|-------------|-----|----|-----------|----|----------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

Illustrative Sentences (1834)

122:3 *Wiya be waita uwolla?*

wiya bi wada uwala

Do you wish to go?

QUESTION thou depart move-persist

QUERY: (Are) you depart-moving?

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

122:25 *Wiya bi waita uwunnun?*

wiya bi wada uwanan

Will you go?

QUESTION thou depart move-will

QUERY: Will you depart-move?

122:27 *Wiya bali uwolla?*

wiya bali uwala

Let us you and I go?

QUESTION we-two move-persist

QUERY: (Are) we-two moving?

122:29 *Waita ngeen uwolla wittimulli koláng.*

wada ngiyin uwala widimaligulang

Let us go a hunting.

depart we-all move-persist search-make-ing-towards

We are depart-moving towards search-making [i.e. going hunting].

Illustrative Sentences (1834)

122:31 *Wonnén ngeen uwolla? Ngiakai*
wanin ngiyin uwala / ngiyagayi

Which way shall we go? This way.

where we-all move-ing / like this

Where (are) we moving? Like this.

| SUFFIX -la | |
|------------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

122:34 *Wonnén kán? (An Idiom.)*
wanin gan

Don't know, or which way can it be?

where be-now

Where? Goodness knows.

| gan: goodness knows ngadang: nobody knows | |
|--|--|
| gan: | goodness knows |
| ngadang: | nobody knows |
| Tkld STATES THESE TO BE IDIOMS. | |
| gan: | 'not know (nor care)', 'unknown' |
| PERHAPS LITERALLY: be-now, 'being' | |
| ngadang: | 'not know', 'nothing', 'from no cause' |

122:37 *Wauwil bali be Pakai kabo.*
wawil bali bi PAKAI gabu

I want you to go with me to Pakai by and by.

move-might we-two thou PAKAI presently

We-two, you (and I), might move (to) PAKAI presently.

| gabu: presently / stop | |
|--|--|
| THE MOST COMMON MEANING FOR gabu IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range | |
| ----- | |
| gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre | |

122:41 *Yanoa uwunnun bo ta bang.*
yanuwa uwananbu da bang

No. I will go by myself.

let-it-be move-will-EMPH AFFirm I

Desist. I will emphatically-go, aye.

| INTERJECTIONS | |
|-----------------|--------------------|
| ala | ho (hey) |
| gabu | stop |
| gayi | come |
| ma | go on! |
| wa | ahem |
| wiwi | warning (Mind!) |
| biyara | amaze (wow!) |
| yanawu | let-it-be (Desist) |
| ya | ah! |
| yari | stop, mayhap |
| yayi | hold on! |
| yabalan | woe |
| yaguwayi | beware |
| yila | ho (hey) |

| -bu da: EMPHatic AFFirm | |
|--|--|
| Tkld USES THE EMPHATIC AFFIRMATION -bu da OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2 | |
| "-bo-ta." | "Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone." |
| -bu da | [only] |

Tkld
AWA
Key
1850
[52:29]

Illustrative Sentences (1834)

122:43 *Wiya bali bang wauwil.*

wiya bali bang wawil

I wish you to go with me.

QUESTION we-two I move-might

QUERY: might we-two, I (and you), move?

123:3 *E-E waita bali.*

iyi wada bali

Yes I will go with you.

yes depart we-two

Yes, we-two depart.

123:5 *Waita lang bara.*

wadalang bara

They are gone.

depart-ness they-all

They departness [i.e. they have gone].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

123:7 *Yuring bula uwollá*

yuring bula uwala

Go away you two.

go away you-two move-IMP!

Go away, you two must move!

SUFFIX -la

-la: PH (Past Historic)
-la: IMP! (Imperative)
-la / -li -ing (continuous)
-la: persist
-la: permit
-la: RECIP (reciprocal)

Illustrative Sentences (1834)

123:9 *Ngarabo ka ko báng waita.*

ngarabugagu bang wada

I am going to sleep.

sleep-to I depart

I depart to sleep.

DOUBTFUL ANGLICISM: go and

“go and”, “going to”, ARE ENGLISH IDIOMATIC SPEECH MEANING ‘setting about a task’, RATHER THAN A JOURNEY TO DO SOMETHING. A REFERENCE TO TRAVELLING MIGHT PUZZLE NATIVE SPEAKERS

123:11 *Waitá ka ba bountoa Parkai.*

wada ga ba buwanduwa Bagayi

She is gone to the Southward.

depart be DONE she south

She >done<-is depart (to the) south.

VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’”
[Dixon 1980 491:12]
IF THIS IS THE CASE FOR Awabakal, **ga / gi** ‘be’ WOULD BE A TkId INVENTION.

123:14 *Waita wál báng uwunnun.*

wada wal bang uwanan

I am determined, I will go.

depart certainly I move-will

I will certainly depart-move.

123:17 *Waita koa bong mimai ye kora.*

wadaguwa bang mima gura

I must go, do not detain me.

depart-having I detain IMP! not

I depart(ure), (you) must not detain (me).

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
83 PRECEDED by -i-
36 PRECEDED by -a- (8 **wiya (yi)gura**)
3 PRECEDED BY -n-
PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

Illustrative Sentences (1834)

123:19 *Winta bara waita uwunnun.*

winda bara wada uwanan

Some of them will go.

part they-all depart move-will

They, part [i.e. some] will depart-move.

123:21 *Waita *wunnun noa ba, waita ngaiya nyeen.*

wadawanan nuwa ba / wada ngaya ngiyin

When he goes, we will go.

depart move-will he WHEN/if / depart then we-all

When he will depart-move, they we depart.

123:23 *Wonta Punnal kakulla uwá ngaiya nura ba?*

wanda banal gagala uwa ngaya nura ba

What time was it when you came.

where sun be-be-PH move-PH then you-all WHEN/if

Where was the sun when you then moved?

123:26 *Unta bára.*

anda bara

At sun rise.

there down

(The sun was) there, down [i.e. It was at sunrise].

PLACE

| | | | |
|--------|-------|--------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

DOUBTFUL 'down' PREPOSITION

Tkld USES **bara** 'down' AS A PREPOSITION, BUT THIS IS DOUBTFUL.

Illustrative Sentences (1834)

123:28 *Uwoliélla noa ba nungurrurwá ngaiya bón noa.*

uwaliyila nuwa ba nangGarawa ngaya bun nuwa

As he was walking he met him, or when, &c.

move-ing-recently he WHEN/if meet-PH then him he

When he was moving, he then met him.

123:32 *Wiya bi uwakeun koiyóng koláng?*

wiya bi uwagiyan gwiyungGulang

Have been to town this morning?

QUESTION thou move-be-did fire towards

QUERY: Did you move towards the fire [i.e. camp, town]?

123:35 *Keawai, kúmba báng waita wokkín.*

giyawayi gumba bang wada wagin

I have not, but, tomorrow morning I shall go.

no tomorrow I depart move-FUT

No. Tomorrow I will depart-move.

123:39 *Kabo waita wonnun báng.*

gabu wada wanan bang

By and by I shall go.

presently depart move-will I

Presently I will depart-move.

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

Illustrative Sentences (1834)

124:3 *Kurri kai kurri kai ta kuttán uwolli ko jail koláng,*

garigayi garigayi da gadan uwaligu JAILgulang

It is very easy to go to jail, ...

quick quick AFFirm be-AFF-now move-ing-for GAOL-towards

Emphatically-quick, aye, is for moving towards gaol, ...

124:5 *keawarán willung ko.*

giyawaran wilangGu

... but, not so easy to get out again.

not-now return-for

... not for return(ing).

124:8 *Waita báng uwunnun tóttóng ngurrulliko.*

wada bang uwanan dudung ngaraligu

I will go and hear the news.

depart I move-will good news hear-ing-for

I will depart-move for hearing good news.

Illustrative Sentences (1834)

124:11 *Pitul má pa bi tia ba, keawai ngaiya báng wa pa.*

bidalma BA bi diya ba /
giyawayi ngaya bang wa BA

If you had loved me, I would not have gone.

joy-make NEG thou-me WHEN/if / no then I move NEG

If you >done<-joy-make me, I then not have <not> gone.

ba FUNCTIONS

| | |
|---------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

124:15 *Wiya bang uwun nun?*

wiya bang uwanan

May I go?

QUESTION I move-will

QUERY: Will I go?

124:17 *Wommunbilla tia Sydney koláng.*

wamanbilla diya SYDNEYgulang

Permit me to go to Sydney; or, let me, &c.

move-make-permit-IMP! me SYDNEY-towards

(You) must permit me (to) move towards Sydney.

Illustrative Sentences (1834)

124:20 *Wommunbinnun banúng.*

wamanbinan ba nung

I will let you go.

move-permit-will I-thee

I will permit you (to) move.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

124:22 *Keawarán wál bi uwunnun.*

giyawaran wal bi uwanan

You shall not go.

not-now certainly thou move-will

You certainly will not move.

124:24 *Yanoa uwa yikora. (Imperatively.)*

yanuwa uwa gura

Do not go.

let-it-be move-IMP! not

Desist! (You) must not move!

INTERJECTIONS

| | | | |
|-------------|-----------------|-----------------|--------------------|
| ala | ho (hey) | ya | ah! |
| gabú | stop | yari | stop, mayhap |
| gayi | come | yayi | hold on! |
| ma | go on! | yabalan | woe |
| wa | ahem | yaguwayi | beware |
| wiwi | warning (Mind!) | yila | ho (hey) |
| | biyara | | amaze (wow!) |
| | yanawu | | let-it-be (Desist) |

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES
 83 PRECEDED by -i-
 36 PRECEDED by -a- (8 **wiya (yi)gura**)
 3 PRECEDED BY -n-
 PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

124:26 *Yari bi wunnun túrea kun koa bín kore ko bara.*

yari bi wanan / duriyaganGuwa bin gurigu bara

Do not go lest you should be speared by the men.

stop thou move-will / pierce-lest/again-now-having thee man-ERG they-all

You will stop [i.e. not] move lest they, the men, having piercing [i.e. spearing] you.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

| | |
|-----|--------------------------------------|
| 189 | present tense: -n |
| 57 | future tense: -nan |
| 37 | past historic PH and IMP!: -ø |
| 0 | past tense: -yan |

POSSIBLE: more [10]; emph [13]

Illustrative Sentences (1834)

124:30 *Keawai bánung wommunbinnun.*

giyawayi ba nung wamanbinan

I will not permit you to go; or, let you go.

no I-thee move-make-permit-will

I will not permit you to move [i.e. let you go].

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

124:33 *Uwa ta noa yanti ta punnul ba polōng kulleun.*

uwa da nuwa yandi da banal ba bulungGiliyan

He came just as the sun was setting.

move-PH AFFirm he thus AFFirm sun WHEN/if enter-be-ing-did

He moved, aye, thus, aye, when the sun was entering [i.e. setting].

124:36.1 *Keawáran noa wa pa*

giyawaran nuwa wa BA

He had not come ...

not-now he move-PH NEG

He did not <not> move [i.e. come] ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

124:36.2 *yanti ta punnul ba polōng kulleun.*

yandi da banal ba bulungGaliyan

... when the sun was setting.

thus AFFirm sun WHEN/if enter-be-ing-did

... thus, aye, when the sun was entering [i.e. setting].

Illustrative Sentences (1834)

124:40.1 *Tanán bi wolla*

danan bi wala

Come ...

approach thou move-IMP!

You must approach ...

124:40.2 *yanti ta punnul ba polóng kalinnun.*

yandi da banal ba bulungGalinan

... at the time as sun when sinking will be.

thus AFFirm sun WHEN/if enter-be-ing-will

... thus, aye, when the sun will be entering [i.e. setting].

125:4 *Kurrawán unni yir kullín.*

garawan ani yiyirgalin

The weather is clearing up, or breaking up.

rain this shred-be-ing-now

This rain is shredding [i.e. breaking up].

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

125:8 *Pór kulléun tia wonnai emmoemba.*

burgaliyan diya wanayi imuwumba

My child is born, or, unto me my child is born.

drop-be-ing-did me child me-of

(Someone) was dropping me my child [i.e. my child was being born].

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

Illustrative Sentences (1834)

125:12 *Tiirán unni. Minnung?*

dyiran ani / minang

This is broken. What is? (Broken as wood breaks.)

break-URG-now this / what

This breaks. What (is)?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

125:16.1 *Tiir bung nga unni. ...*

dyirbangGa ani

This is broken.

break-do-compel-PH this

(Someone) broke this.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

125:16.2 *Nganto unni tiir bung ngá?*

ngandu ani dyirbangGa

by some person, who broke it.

who-ERG this break-do-compel-PH

Who (i.e. someone) broke this.

125:20.1 *Tiir burréa unni, ...*

dyirbariya ani

This is broken. ...

break-do-INSTR-PH this

(Someone) broke this.

Illustrative Sentences (1834)

125:20.2 *Yakoai? Wibbi ko.*

yaguwayi / wibigu

How? By the wind, or, with, &c.

how wind-using

How? Using the wind.

| INTERROGATIVES | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

125:24 *Wibbi ko tia pór burréa hat emmoumba.*

wibigu diya burbariya HAT imuwumba

The wind has blown off my hat.

wind-ERG me drop-do-INSTR-PH HAT me-of

The wind dropped my hat [i.e. caused my hat to drop].

125:27 *Wiwi, tiirkullea kun koa unnoa spade.*

wiwi dyirgaliyaganGuwa
anuwa SPADE

Mind, the spade might break,
or, lest it should, &c.

warning break-be-ing-lest-
now-having that SPADE

Mind! Lest (someone)
be breaking that spade.

| INTERJECTIONS | |
|-----------------|--------------------|
| ala | ho (hey) |
| gabu | stop |
| gayi | come |
| ma | go on! |
| wa | ahem |
| wiwi | warning (Mind!) |
| biyara | amaze (wow!) |
| yanawu | let-it-be (Desist) |
| ya | ah! |
| yari | stop, mayhap |
| yayi | hold on! |
| yabalan | woe |
| yaguwayi | beware |
| yila | ho (hey) |

| PASSIVE IGNORED |
|---|
| TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY ' (someone) '. |

| -yaga: 'again' / 'lest' | |
|---|---|
| THE DERIVATIONAL SUFFIX -yaga IS USED FOR BOTH 'again' AND 'lest'. | |
| 189 | present tense: -n |
| 57 | future tense: -nan |
| 37 | past historic PH and IMP!: -∅ |
| 0 | past tense: -yan |
| POSSIBLE: more [10]; emph [13] | |

| here / there // this / that | | | |
|--|------------|--------------|--------------|
| Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER: | | | |
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Illustrative Sentences (1834)

125:31 *Wiwi, tiir bung ngèa kun koa bi unnoa spade.*

**wiwi dyirbangGiyaganGuwa
bi anuwa SPADE**

Mind, you may break that
spade, or, lest you, &c.

warning break-do-compel-lest-
now-having thou that SPADE

Mind! Lest you be compelling
breaking that spade.

INTERJECTIONS

| | |
|-----------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| gabu stop | yari stop, mayhap |
| gayi come | yayi hold on! |
| ma go on! | yabalan woe |
| wa ahem | yaguwayi beware |
| wiwi warning (Mind!) | yila ho (hey) |
| | biyara amaze (wow!) |
| | yanawu let-it-be (Desist) |

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**
57 **future** tense: **-nan**
37 **past historic** PH and IMP!: **-∅**
0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

125:35.1 *Wiwi, tiir burréa kun koa bi unnoa spade*

wiwi dyirbariyaganGuwa bi anuwa SPADE

Mind, lest you break the spade ...

warning break-do-INSTR-lest-now-lest thou that SPADE

Mind, lest you be breaking instrumentally that spade ...

125:35.2 *ngali kolai to*

ngali gulayidu

with that stick, or you may, &c.

this timber-using

... using this stick.

Illustrative Sentences (1834)

125:40.1 *Tiir bungnga pa bam ba,*

dyirbangGa ba bam ba

If I had broken it, ...

break-do-compel-PH WHEN/if I DONE

If I >done<-break [i.e. had broken (it)] ...

bam ba FOR bang ba

bam ba [I DONE / I WHEN/if]
APPEARS TO BE USED
INSTEAD OF **bang ba** FOR
EUPHONY

ba FUNCTIONS

| | |
|----------------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

125:40.2 *minnung bunnun ngaiya bara tia*

minang banan ngaya bara diya

... what would they have done to me?

what do-will then they-all me

... what will they then do (to) me?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

126:4 *Minnung bullín bi? Wiyellín báng.*

minang balin bi / wiyilin bang

What are you doing? I am talking.

what do-ing thou / speak-ing I

What are you doing? I am speaking.

126:7 *Minnung ba bín?*

minang ba bin

What is the matter with you?

what do thee

What does [i.e. is the matter with] you?

Illustrative Sentences (1834)

126:10 *Minnung bunnun ngaiya biloa?*

minang banan ngaya bi luwa

What will he do to you?

what do-will then thee-he

What then will he do (to) you?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

126:12 *Minnung bunnun bi bungai?*

minang banan bi bangayi

What will you do today?

what do-will thou now

What will you do now [i.e. today]?

126:14 *Minnung bunnun ngatóng.*

minang banan ngadang

An Idiom for I do not know; nothing.

what do-will [negative]

What will do [negative] [i.e. nobody knows].

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
Tkld STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

126:17 *Minnung bulli ko ke?*

minang baligu gi

Of what use is it? or of what profit? &c.

what do-ing-for huh

What doing for, huh?

INTERJECTIONS

| | |
|--------------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| biyara amaze (wow) | yari stop, mayhap |
| gabu stop | yayi hold on! |
| gadi, gadyu pain (alas) | yabalan woe |
| gayi come | yanawu let-it-be (desist) |
| gayi hey gi huh | yaguwayi beware |
| ma go on! | yila ho (hey) |
| wa ahem | yila biyara hey, wow |
| wiwi warning (Mind!) | |

Illustrative Sentences (1834)

126:20 *Minnung bulli koláng bountoa uwunnun?*

minang baligulang buwanduwa uwanan

What is she going about? or going for?

what do-ing-towards she move-will

What will she move for doing? [i.e. what is she about to be doing?]

126:23 *Nanun bountoa Biyungbai bounnoun ba.*

nanan buwanduwa biyangbayi buwanuwanba

To see her Father.

see-will she father-ITEM her-of

She will see her father.

126:25 *Katió! katiá! tetti ba bunbéa tia.*

gadyu gadya didibabanbiya diya

Alas! alas! I am left to die.

pain pain dead-do-permit-PH me

Alas! alas! (Someone) permitted me dead [i.e. I am left to die].

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

INTERJECTIONS

| | |
|--------------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| biyara amaze (wow) | yari stop, mayhap |
| gabu stop | yayi hold on! |
| gadi, gadyu pain (alas) | yabalan woe |
| gayi come | yanawu let-it-be (desist) |
| gayi hey gi huh | yaguwayi beware |
| ma go on! | yila ho (hey) |
| wa ahem | yila biyara hey, wow |
| wiwi warning (Mind!) | |

126:27 *Tetti bunnggulla bón. Ngán to?*

didibangGala bun / ngandu

Kill him. Who shall?

dead-do-compel-IMP! him / who-ERG

(Someone) must compel him dead. Who (must)?

Illustrative Sentences (1834)

126:27 *Tetti ba bunbilla bón.*

didibabanbila bun

Let him die.

dead-do-PERMit-IMP! him

(You) must permit him (to) die.

126:32 *Tetti ba bunbinnun banúng.*

didibabanbinan ba nung

I will permit you to die, or will let &c.

dead-do-permit-will I-thee

I will permit you to die.

126:35 *Tetti burrinnun banung.*

didibarinan ba nung

I will cause you to die, as by poison, secrecy, &c.

dead-do-INSTR-will I-thee

I will cause you to die.

126:39 *Tetti bungugunnun banúng.*

didibangGanan ba nung

I will compel you to to die, or, murder you.

dead-do-compel-will I-thee

I will compel you to to die [i.e. murder you].

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

Illustrative Sentences (1834)

126:43 *Minnung bauwil koa bali bón?*

minang bawilguwa bali bun

What shall you and I do to him.

what do-might-having we-two him

What might we-two be doing (to) him?

127:3 *Yanoa tetti béa kun koa noa.*

yanuwa didibiyaganGuwa nuwa

Let alone lest he die.

let-it-be dead-do-lest-agent-having he

Desist! Lest he dead-doing [i.e. dying].

INTERJECTIONS

| | |
|--------------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| biyara amaze (wow) | yari stop, mayhap |
| gabu stop | yayi hold on! |
| gadi, gadyu pain (alas) | yabalan woe |
| gayi come | yanawu let-it-be (desist) |
| gayi hey gi huh | yaguwayi beware |
| ma go on! | yila ho (hey) |
| wa ahem | yila biyara hey, wow |
| wiwi warning (Mind!) | |

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

| | |
|-----|---|
| 189 | present tense: -n |
| 57 | future tense: -nan |
| 37 | past historic PH and IMP!: -∅ |
| 0 | past tense: -yan |

POSSIBLE: more [10]; emph [13]

127:5.1 *Birrikillia noa untoa ...*

birigiliya nuwa anduwa

He may lie there ...

lie-ing-PH he there

He lay there ...

PLACE

| | |
|---------------------|---------------------|
| wanda where | anang there |
| wanang where | anambu there |
| andi here | anda there |
| ani here | anduwa there |

127:5.2 *tetti bauwil koa noa.*

didibawilguwa nuwa

... until he dies, or, I wish, &c. &c.

dead-do-might-having he

... so that [i.e. until] he might be dying.

Illustrative Sentences (1834)

127:9 *Tetti burilléun báng.*

didibariliyan bang

I have destroyed my self. I have killed myself.

dead-do-INSTR-RFLX-did I

I caused my self dead. [i.e. I killed myself].

127:14 *Ngánto wiyán? Ngaliko, Ngali taró.*

ngandu wiyán / ngaligu / ngalidaru

Who speaks? This does. These do.

who-ERG speak-now / this-fellow-ERG / this-fellow-PLUR-ERG

Who speaks? This fellow (speaks). These fellows (speak).

127:17 *Wiyán ngali Clock ko.*

wiyán ngali CLOCKgu

The clock strikes

speak-now this clock-ERG

This clock speaks [i.e. strikes].

127:19.1 *Wiyán kore ko.*

wiyán gurigu

The man speaks.

speak-now man-ERG

The man speaks.

Illustrative Sentences (1834)

127:19.2 *Wiyán tibbin to.*

wiyan dibindu

The bird sings.

speak-now bird-ERG

The bird speaks [i.e. sings].

127:22 *Wiyán bullock ko.*

wiyan BULLOCKgu

The bullock roars.

speak-now BULLOCK-ERG

The bullock speaks [i.e. bellows].

127:24 *Wiyauwil bi tia yakoai bara ba wiyá bín.*

wiyawil bi diya yaguwayi bara ba wiya bin

I wish you to tell me how they spoke to you.

speak-might thou-me how they-all DONE speak-PH thee

You might speak (to) me how they >done<-spoke (to) you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN.
WOULD **how** (assertive, descriptive) = 'the manner in which'
BE THE SAME WORD AS:
how interrogative [?]

Illustrative Sentences (1834)

127:27 *Wiyá ngaiya ngearun bara yanti; Ma.*

wiya ngaya ngiyarun bara yandi / ma

They spake to us in bravado.

SPEAK-PH then us-all they-all thus / go on!

They then spoke (to) us thus: go on!

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

127:30.1 *Nga binnúng wiyá? ...*

nga bi nung wiya

Did you tell him? ...

be (it is) thou-him speak-PH

Is it you spoke (to) him? ...

DOUBTFUL Conjunctions

nga = or 69

nga = be (it is) (alternative to **ga**) 22

ngadun = and

CONJUNCTIONS UNUSUAL

“Most languages lack specific coordinating and subordinating particles, of the types ‘and’, ‘but’, ‘when’, ‘because’, ‘if’. However, these are found in a few languages.” [Dixon 2002:86:10]

VERB ‘to be’

ACCORDING TO R.M.W. DIXON, “Most Australian languages lack any verb ‘to be’”

[Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga** / **gi** ‘be’ WOULD BE A Tkld INVENTION.

127:30.2 *Wiyá bón báng.*

wiya bun bang

I told him.

speak-PH him I

I spoke (to) him.

127:33.1 *Nganto bín wiyá? ...*

ngandu bin wiya

Who told you? ...

who-ERG thee speak-PH

Who spoke (to) you? ...

Illustrative Sentences (1834)

127:33.2 *Yitirrabúllo tia wiyá.*

yidarabulu diya wiya

Such a one did [[speak]].

name-PATient-ERG me speak-PH

Someone-named [i.e. such a one] spoke (to) me.

PASSIVE: -bal

ASSUME **-bal** = PATient, i.e. THE RECIPIENT OF SOMETHING — A PASSIVE CONSTRUCTION. e.g.

wara-bal: full, filled
yidara-bal: named

127:36 *Ngán unnung wiyellín yóng?*

ngan anang wiyilin yung

Who is talking out there?

who that speak-ing-now there

Who (is) speaking there?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

EARLY VOCABULARY

Words not found in later records:

yang, ya, yi there **ya-ra** go
gabu stop **yari** mayhap
na for **yayi** leave be

127:38 *Ngánnung bi wiyán?*

nganang bi wiyán

Whom do you tell? or, to whom do you speak.

who-ACC thou speak-now

You speak (to) whom?

127:42 *Emmoung? Ngalin? Barun?*

imuwung / ngalin / barun

To me? To us two? To them?

me / us-two / them-all

(To) me? (To) us two? (To) them.

Illustrative Sentences (1834)

128:3 *Kore ko ba wiyella bi tia.*

guriguba wiyila bi diya

Speak to me in the black's language.

man-of speak-IMP! thou-me

You must speak (to) me (in the language) of the man.

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|---------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | thou her | bi-noun |
| thou me | bi-tia | thou him | bi-nung |
| he thee | bi-loa | (he me | tia-loa |

128:6.2 *Wiyéa ka bi tia. ...*

wiyiyaga bi diya

Tell me again. ...

speak-again-IMP! thou-me

You must speak again (to) me!

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

| | | |
|-----|----------------------------|-------------|
| 189 | present tense: | -n |
| 57 | future tense: | -nan |
| 37 | past historic PH and IMP!: | -∅ |
| 0 | past tense: | -yan |

POSSIBLE: more [10]; emph [13]

128:6.2 *Kárá tia wiyella.*

gara diya wiyila

Speak distinctly.

slow me speak-IMP!

(You) must speak slow(ly) (to) me!

128:9 *Wonnung borín bali wiyella?*

wanang burin bali wiyila

What shall we two first talk about?

what first we-two speak-RECIP

What reciprocally-speak first, we-two?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanang | where, which |
| minan | how many | wanda | where |
| minang | what | yaguwanda | when |
| minaring | what | yaguwayi | why/how |
| ngan | who | | |

Illustrative Sentences (1834)

128:12 *Kabo, Kabo, wiyawiyelli koa báng.*

gabú gabú wiya wiyiliguwa bang

Stay, stay, that I may have some conversation.

stop stop speak speak-RECIP-having I

Stop, stop, so that I might speak reciprocally speak(ing) [i.e. converse].

gabú: presently / stop

THE MOST COMMON MEANING FOR **gabú** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabú: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

128:16 *Wonnén báng wiyunnun unni yitèrra*

wanin bang wiyanan ani yidara

What is the name of this? How am I to call, &c.

how I speak-will this name

How will I speak this name?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

128:20 *Yakounta biloa wiyá?*

yaguwanda bi luwa wiya

When did he tell you?

when thee-he speak-PH

When did he speak (to) you?

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabú | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

128:22 *Wiyán banúng ngarokilli ko.*

wiyan ba nung ngarugiligu

I command thee to arise.

speak-now I-thee stand-be-ing-for

I speak (to) you for [i.e. about] standing.

Illustrative Sentences (1834)

128:24 *Unta bali bi wiyellála yuraki.*

anda bali bi wiyilala yuragi

This is where we formerly conversed together.

there we-two thou speak-RECIP-PH longtime

There we-two, you (and I), reciprocally spoke longtime.

PLACE

| | | | |
|---------------|-------|---------------|-------|
| wanda | where | anang | there |
| wanang | where | anambu | there |
| andi | here | anda | there |
| ani | here | anduwa | there |

SUFFIX -la

| | |
|------------------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

128:28 *Kaiyaléun ngali clock wiyelli birung.*

gayaliyan ngali CLOCK wiyilibirang

Ceased has this clock talking from.

stop-ing-did this CLOCK speak-ing-away from

This clock was stopping from speaking [i.e. stopped striking].

INTERJECTION gayi

gayi IS AN INTERJECTION
IT IS INVARIABLE. IT IS NOT A VERB
gayi = 'come!' [cf. 'cooee']
gayi = attention!, hey!

128:30 *Yakounta ke binúng wiyunnun.*

yaguwanda gi bi nung wiyanan

When will you tell him?

when be thou him speak-will

When be you will speak (to) him?

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be' "
[Dixon 1980 491:12]
IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

CONJOINED PRONOUNS: TkId

'Conjoined pronouns': TkId/Fraser p.17:
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I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

Illustrative Sentences (1834)

128:32.1 *Wiyunnun binung ba, ...*

wiyanan bi nung ba

When you tell him, ...

speak-will thou-him WHEN/if

When you will speak (to) him, ...

128:32.2 *wiyunnun ngaiya tia.*

wiyanan ngaya diya

... let me know.

speak-will then me

... (you) will then speak (to) me.

128:36 *Patin ngali koiwonto.*

badin ngali guwiwandu

It is raining

bite-now this rain-ERG

This rain bites [i.e. stings, pelts down].

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

Illustrative Sentences (1834)

128:38 *Kabo ka ta turunnun ngaiya bín.*

gabú ga da duranan ngaya bin

By and by you will be speared.

presently be AFFirm pierce-will then thee

By and by (it) is, aye,
(someone) will then pierce you.

gabú: presently / stop

THE MOST COMMON MEANING FOR **gabú** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabú: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TklD INVENTION.

PASSIVE IGNORED

TklD OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

128:40 *Bulka ka ba noa Buttikán ka ba.*

balgagaba nuwa badiganGaba

He is on Horseback.

back-at he bite-BEness-at

.He (is) at [i.e. on] the back at [i.e. of] the bite-thing [i.e. horse].

128:42 *Keawai koláng báng ngután.*

giyawayigulang bang ngudan

I am not going to give.

no-towards I give-AFF-now

No towards [i.e. I am not about to] give.

Illustrative Sentences (1834)

129:3 *Ngukilá bali unnoa.*

ngugila bali anuwa

Let us you and I give one another, or, exchange.

give-be-RECIP-IMP! we-two that

We-two must reciprocally give that!

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

129:7 *Kora koa napál uwán kore koa?*

guraguwa nabal uwan gurigaduwa

Why do not the women go with the men?

not-having (why not) woman move-now man-in company with

Why do not the women move in company with the men?

MS ERROR: *koa / katoa*

-**guwa**: -having (through/by)
 -**gaduwa**: -in company with OR SOMETIMES:
 -**duwa**: -in company with
 guriguwa IS PERHAPS MS ERROR FOR guri-(ga)duwa

129:10 *Yanoa yirriyirri ka ke.*

yanuwa yiri yiri gagi

Because it is a sacred concern.

let-it-be sacred be-be

Desist. [It is] sacred [business].

INTERJECTIONS

| | |
|--------------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| biyara amaze (wow) | yari stop, mayhap |
| gabu stop | yayi hold on! |
| gadi, gadyu pain (alas) | yabalan woe |
| gayi come | yanawu let-it-be (desist) |
| gayi hey gi huh | yaguwayi beware |
| ma go on! | yila ho (hey) |
| wa ahem | yila biyara hey, wow |
| wiwi warning (Mind!) | |

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'"
 [Dixon 1980 491:12]
 IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A TkId INVENTION.

129:13 *Pitul korien bang shoe tin.*

bidalgurin bang SHOEEdin

I am displeased with the shoe.

joy-lacking I SHOE-because

I (am) joy-lacking [i.e. displeased with] the shoe.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

CAUS be-cause from LOC at ALL to PERL thru/by

| | | | | | |
|-------------|-----|----|-----------|----|----------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

Illustrative Sentences (1834)

129:15 *Pulle ngowi koba.*

baLi nguwiguba

A strange language. A foreign tongue.

voice strange-of

Of a strange voice [i.e. language].

129:18 *Minnaring tin bi kóttán untoa tin?*

minaringdin bi gudan anduwadin

What think you of that?

what-because thou think-now that-because

What do you think because of [i.e. about] that?

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR 'why', OTHER THAN **minaring-din** 'what-because' (AROUND 50 EXAMPLES) **yaguwayi** = 'how', BUT Tkld USES IT ABOUT 4 TIMES FOR 'why'. WORDS FOR 'why' ARE EXPECTED TO BE IN THE FORM OF **min...**, SUCH AS **minyin** (BB)

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

129:20 *Kóttalliéla báng tokoi ta tetti báng ba ka pa.*

gudaliyila bang duguwida didi bang ba ga ba

I thought I should have died.

think-ing-recently I night-at dead I WHEN/if be DONE

I was thinking at night (about) when I >done<-dead
be [i.e. when I would be dead].

ba FUNCTIONS

| | |
|----------------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabaka!, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

Illustrative Sentences (1834)

129:23 *Tiráng báng kuttán.*

dirang bang gadan

I am awake.

awake I be-AFF-now

I am awake.

129:25 *Tiráng bungngulla bón boungkulli koa noa.*

dirangbangGala bun bungGaliguwa nuwa

Wake him to get up.

awake-do-compel-IMP! him rise-be-ing-having he

(You) must awake(n) him so that he (is) rising [i.e. getting up].

129:27 *Konén ta unni picture nakilli ko.*

gunin da ani PICTURE ngagiligu

This is a pretty picture to look at.

pretty AFFirm this PICTURE see-be-ing-for

This picture (is) pretty, aye, for seeing [i.e. looking at].

129:30 *Turí wiyelli ko.*

duri wiyiligu

To swear the truth, to speak convincingly.

true speak-ing-for

For speaking true(ly).

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Illustrative Sentences (1834)

129:34 *Yuna bo to báng wiyunnnun tuloa.*

yunabu da bang wiyanan duluwa

I will certainly speak the truth.

true-EMPH AFFirm I speak-will straight

Emphatically-true, aye, I will speak straight.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29 □]

129:37 *Minnaring tin nura tia bukka bungngán?*

minaringdin nura diya bagabangGan

Why do ye enrage me?

what-because you-all me anger-do-compel-now

What because [i.e. why] do you compel me (to) anger?

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR 'why', OTHER THAN **minaring-din** 'what-because' (AROUND 50 EXAMPLES) **yaguwayi** = 'how', BUT Tkld USES IT ABOUT 4 TIMES FOR 'why'. WORDS FOR 'why' ARE EXPECTED TO BE IN THE FORM OF **min...**, SUCH AS **minyin** (BB)

129:39 *Minnaring tin nura tia bukka kuttán?*

minaringdin nura diya бага gadan

Why are ye enraged at me?

what-because you-all me anger be-AFF-now

What because [i.e. why] are you angry (at, with) me?

SUFFIX -la

-la: PH (Past Historic)
-la: IMP! (Imperative)
-la / -li -ing (continuous)
-la: persist
-la: permit
-la: RECIP (reciprocal)

129:42.1 *Kamullálla. noa Jehova ko ...*

gamalala nuwa JEHOVAHgu

Jehovah rested from ...

stop-persist-PH he JEHOVAH-ERG

He, Jehovah, persistently stopped [i.e. was stopping] ...

Illustrative Sentences (1834)

129:42.2 *yantín birung umulli birung.*

yandinbirang umalibirang

... all his work.

all-away from make-ing-away from

... from all making [i.e. from all (his) work].

130:5 *Kauwa, wiyaléun báng ngatoa be.*

gawa wiyaliyan bang ngaduwabu

Yes, I was talking to myself.

be-IMP! [yes] speak-RFLX-did I I-EMPH

Yes, I was reflexively speaking, emphatically-I [i.e. talking to myself].

130:8 *Ngintoa bo ba. (An Idiom.)*

nginduwabu da

Do as you like.

thou-EMPH AFFirm

Emphatically-you, aye.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only
to which it is affixed; thus-*wakōl-bo-ta*,
one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29 []]

130:10 *Nauwa wirrobán bountoa tia ba.*

nawa wiruban buwanduwa diya ba

Look as she follows me, or while, &c.

see-IMP! follow-now she me WHEN/if

(You) must see [i.e. look] when [i.e. as] she follows me.

Illustrative Sentences (1834)

130:13 *Nakillán bali.*

nagilan bali

We two are looking one at the other.

see-be-RECIP-now we-two

We-two are reciprocally seeing [i.e. looking at one another].

130:16.1 *Nakilléun báng ngatoa bo ...*

nagiliyan bang ngaduwabu

I saw myself ...

see-be-RFLX-did I I-EMPH

I reflexively saw, emphatically-I [i.e. I saw myself]...

130:16.2 *Nakilli ngél la.*

nagilingila

... in the looking glass.

see-being-place-at

... at the seeing place [i.e. in the mirror].

130:19.1 *Minnaring tin bón búnkulla?*

minaringdin bon bunGala

Why was he beaten?

what-because him beat-be-PH

What because [i.e. why] (did someone) beat him?

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR 'why', OTHER THAN **minaring-din** 'what-because' (AROUND 50 EXAMPLES) **yaguwayi** = 'how', BUT Tkld USES IT ABOUT 4 TIMES FOR 'why'. WORDS FOR 'why' ARE EXPECTED TO BE IN THE FORM OF **min...**, SUCH AS **minyin** (BB)

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

Illustrative Sentences (1834)

130:19.2 *Kulla noa bukka baring,*
gala nuwa baga baring

Because he is always angry.

because he anger always

Because he (is) always angry.

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

130:23 *Yanti bán kora.*
yandi ban Gura

Do not do do.

thus do-now not

Do not do thus.

| IDIOM ban Gura |
|--|
| ban Gura do-now not <i>don't do</i> |
| THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS |

130:25 *Múmbilla tia ngaloo.*
mumbila diya ngaluwa

Lend me that.

lend-IMP! me that

(You) must lend me that!

| SUFFIX -la | |
|------------------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

130:27 *Múmbitóara noa unni.*
mumbidwara nuwa ani

It is lent.

lend-done to he that

It is lend-endowed [i.e. lent].

| PASSIVE: -dwara | | |
|---|---------------|--------|
| TkId USED -dwara : done to TO REPRESENT PASSIVE FORMS, e.g.: | | |
| wiya-dwara | speaK-done to | spoken |
| yuruba-dwara | hide-done to | hidden |
| ngu-dwara | give-done to | given |
| RENDERED: speak-, hide-, give-endowed | | |

| here / there // this / that | | | |
|--|------------|--------------|--------------|
| Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER: | | | |
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Illustrative Sentences (1834)

130:29 *Múmbéa báng tarai kán.*

mumbiya bang darayigan

I have lent it to another.

lend-PH I other-agent

I lent (it to) (an)other-agent [i.e. to someone else].

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

130:31.1 *Ngumai nga bin unni ...*

ngumayinga bin ani

It would have been given you, ...

give-make-almost-PH thee this

(Someone) almost gave you this, ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

130:31.2 *wonto bi ba keawai mán ba.**

wandu bi ba giyawayi man BA

... but, you would not have it.

instead thou DONE no take NEG

... instead you not <not> take (it) [i.e. would not take it].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking **giyawayi na-gurin** not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

ba FUNCTIONS

-ba- do
ba WHEN/if
ba DONE
ba / BA NEGative
ba place of
ba would (have)

130:36 *Túnnúng unni Turkey ko ba*

dunang ani TURKEYguba

This is a stone belonging to Turkey, or, a Turkeystone.

stone this TURKEY-of

This stone is of [i.e. from] Turkey.

Illustrative Sentences (1834)

131:3 *Kore unni Turkey kál.*

guri ani TURKEYgal

This is a Turk, or, a Turkish man.

man this TURKEY-belong

This man (is) Turkey-mob [i.e. is a Turk].

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

-galin belong (f) —for a woman

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

131:6 *Tirriki ko tia winná.*

dirigigu diya wina

The flame burns me.

red-ERG me burn-PH

The red [i.e. flame] burnt me.

131:8.1 *Makoro nguwa tia, ngatun karai, ngatun tibbin,*

maguru nguwa diya ngadun garayi ngadun dibin

Give me fish, flesh, fowl,

fish give-IMP! AND meat AND bird

(You) must give me fish, and meat, and bird.

131:8.2 *ngatun kokoin, tauwil koa bang*

ngadun guguwin dawilguwa bang

... and water, that I may eat

AND water eat-might-having I

... and water, so that I might eat ...

Illustrative Sentences (1834)

131:8.3 *pittauwil koa bang.*

bidawilguwa bang

... and drink.

drink-might-having I

... (and) so that I might drink.

131:8.4 *Ma tauwa unti kál.*

ma dawa andigal

Begin and eat some of this.

go on! eat-IMP! here-belong

Go on! (You) must eat here-belong [i.e. some of this].

INTERJECTIONS

| | |
|--------------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| biyara amaze (wow) | yari stop, mayhap |
| gabu stop | yayi hold on! |
| gadi, gadyu pain (alas) | yabalan woe |
| gayi come | yanawu let-it-be (desist) |
| gayi hey gi huh | yaguwayi beware |
| ma go on! | yila ho (hey) |
| wa ahem | yila biyara hey, wow |
| wiwi warning (Mind!) | |

PLACE

| | |
|---------------------|---------------------|
| wanda where | anang there |
| wanang where | anambu there |
| andi here | anda there |
| ani here | anduwa there |

-gan / -gani / -gal

| |
|--|
| -gan agent (person who acts) (cf. Eng. -er baker, walker) |
| -gani entity |
| -gal belong (e.g. part of a group) |
| -galin belong (f) —for a woman |

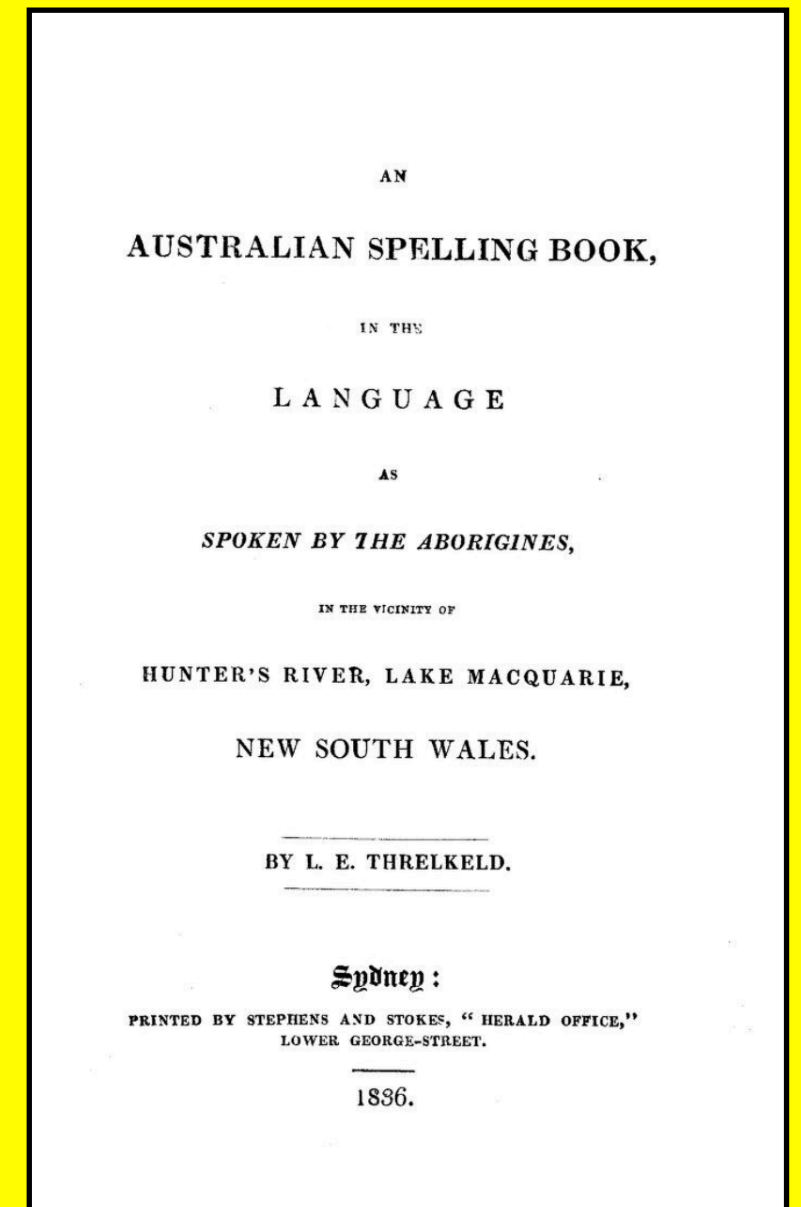
Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BENess)

Australian Spelling Book

5.5

An Australian Spelling Book
in the language as Spoken by
the Aborigines in the vicinity of
Hunter's River, Lake Macquarie,
New South Wales. Sydney, 1836
L.E. Threlkeld.

This is a 15-page work consisting of
a comprehensive list of words (912),
to demonstrate spelling of them.
There is also a collection of
statements (56) from the scriptures.
No English equivalents are provided
for any of these words or statements.



Spelling Book (1836)

Heb. iii.4

13.3:19.1

Yantín kokere wittima tarai to kore ko;

wonto ba noa yantín wittima, Eloi ta noa.

yandin gugiri widima darayidu gurigu

For every house is builded by some man;

but he that built all things is God.

all hut build-make-PH other-ERG man-ERG

(An)other man built all [i.e. every] house, ...

13.3:19.2

... wonto ba noa yantín wittima, ...

wandu ba nuwa yandin widima

... but he that built all things ...

instead DONE he all build-make-PH

... instead he (who) built all ...

13.3:20

... Eloi ta noa.

ELOI da nuwa

... is God.

GOD AFFirm he

... he (is) God, aye.

Spelling Book (1836)

13.3:21 *Wakól noa Eloi ta.*

wagul nuwa ELOI da

Now a mediator is not a mediator of one, but God is one.

one he GOD AFFirm

He, God, (is) one, aye.

Gal. iii.20

13.3:22.1 *Eloi ta pitul noa.*

ELOI da bidal nuwa

He that loveth not knoweth not God; for God is love.

GOD AFFirm joy he

He, God, aye, (is) joy.

1 John iv.8

13.3:22.2 *Eloi ta Marai noa*

ELOI da marayi nuwa

God is a Spirit: and they that worship him must worship him in spirit and in truth.

GOD AFFirm spirit he

He, God, aye (is) a spirit.

John iv.24

13.3:24 *Ngearun ba Eloi ta winnulli kan koyung kan.*

ngiyarunba ELOI da winaligan gwiyangGan

For our God is a consuming fire.

us-all-of GOD AFFirm burn-ing-agent fire-agent

Our God, aye, (is) a burning fire-agent.

Heb. xii.29

13.3:25 *Unnung ta noa wakól bota Eloí ta.*

anang da nuwa wagulbu da ELOI da

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

there AFFirm he one-EMPH
AFFirm GOD AFFirm

He, God, aye, (is) emphatically-one, aye, there, aye.

EXISTENTIAL there

there is, there are, there was, there were ...
'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]
IT DOES NOT DENOTE A LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT **anang da**

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakól-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

13.3:26 *Keawai wal wakól tarai ta murrorong ta wakól bo ta Eloí ta.*

giyawayi wal wagul darayi da marurung da wagulbu da ELOI da

And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

no certainly one other AFFirm good AFFirm one-EMPH AFFirm GOD AFFirm

Certainly no other, aye, one (is) good, aye (except) emphatically-one, aye, (who is) God, aye.

Spelling Book (1836)

1 Cor. viii.6

13.3:29.11

Ngatun ngearun ba wakól bo ta Eloi ta,

Biyung bai ta, ngikoung kai yantín ta, ngatun ngeen ngikoung kin ba; ngatun wakól bo ta Pirriwul, Jesu Krist ngikoung kin birung yantín ta, ngatun ngeen ngikoung kin birung

ngadun ngiyarunba wagulbu da ELOI da

But to us there is but one God,
the Father, of whom are all things, and we in him; and one
Lord Jesus Christ, by whom are all things, and we by him.

AND us-all-of one-EMPH AFFirm GOD AFFirm

And of [i.e. to] us (there is)
emphatically-one, aye, God, aye ...

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only
to which it is affixed; thus-*wakól-bo-ta*,
one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

13.3:29.12

.... Biyung bai ta, ...

biyangbayi da

... the Father, ...

father-ITEM AFFirm

father-ITEM AFFirm

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | 4 | 41 | 12 | |
| -bayi | - | - | - | 3 | |
| -dayi | - | - | - | 2 | |
| -wayi | - | - | - | 4 | |

13.3:30.1

... ngikoung kai yantín ta, ...

ngigungGayi yandin da

... of whom are all things, ...

him-at all AFFirm

... at [i.e. of] him (are) all, aye, ...

[continues next frame]

Spelling Book (1836)

13.3:30.2 ... *ngatun ngeen ngikoung kin ba; ...*

ngadun ngiyin ngigungGinba

... and we in him; ...

AND we-all him-at

... and we at [i.e. in] him ...

[continues from previous frame] 1 Cor. viii.6

13.3:31.1 ... *ngatun wakól bo ta Pirriwul, Jesu Krist ...*

ngadun wagulbu da biriwal JESU CHRIST

... and one Lord Jesus Christ, ...

AND one-EMPH AFFirm chief JESU CHRIST

... and emphatically-one, aye, chief Jesus Christ

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakól-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29 □]

13.3:31.2 ... *ngikoung kin birung yantín ta, ...*

ngigungGinbirang yandin da

... by whom are all things, ...

him-away from all AFFirm

... from [i.e. by] him (are) all (things), aye ...

13.3:32 ... *ngatun ngeen ngikoung kin birung*

ngadun ngiyin ngigungGinbirang

... and we by him.

AND we-all him-away from

... and we from [i.e. by] him.

Spelling Book (1836)

1 John i.5

13.3:34.1 *Eloi ta kaibung noa;*
ngatun keawai wal ngikoung kin ba
tokoi korien.

ELOI da gayibang nuwa

This then is the message which we have heard of him, and declare unto you, that
God is light,
and in him is no darkness at all.

GOD AFFirm light he

He, God, aye, (is) light ...

13.3:34.2 *... ngatun keawai wal ngikoung kin ba tokoi korien.*

ngadun giyawayi wal ngigung Ginba duguwigurin

... and in him is no darkness at all.

AND no certainly him-at night-lacking

... and certainly at [i.e. in] him (there is) night-lacking [i.e. no darkness].

13.3:36 *Keawai wal tarai to kore ko na korien bón. Eloi nung.*

giyawayi wal darayidu gurigu nagurin bun ELOInung

No one has seen God at any time.

If we love one another, God abides in us, and His love has been perfected in us.

no certainly other-ERG man-ERG see-PH-lacking him GOD-ACC

Certainly no other man saw->lacking< [i.e. has seen] him, God.

1 John iv.12

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE
EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

Spelling Book (1836)

13.3:38 *Túngun bileen noa Eloí puttára kan.*

dunganbiliyan nuwa ELOI badaragan

And without controversy great is the mystery of godliness:

God was manifest in the flesh,
justified in the Spirit, seen of angels, preached unto the
Gentiles, believed on in the world, received up into glory.

show-do-RFLX-did he GOD meat-agent

He, God, (was) showing himself (as a) flesh-agent [i.e. in the flesh].

1 Tim. iii.16

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

14:1 *Niuwara noa Eloí ta kuttan yantín ta purreung ka yarakai ko.*

nyuwara nuwa ELOI da gadan yandinda bariyangGa yaragayigu

God judgeth the righteous, and

God is angry with the wicked every day.

anger he GOD AFFirm be-AFF-now all-at day(light)-at bad-using

He, God, is anger using (i.e. with) the bad (people) at all day(s) [i.e. every day].

Psalms vii.11

Spelling Book (1836)

1 John iii.20

14:43.1 *Kauwul kan noa Eloi ta,
warea ta ngearun ba búlbúl, ngatun ngurrán
noa yantín minnung bo minnung bo.*

gawalgan nuwa ELOI da

For if our heart condemn us,
God is greater
than our heart, and knoweth all things.

big-BEness he GOD AFFirm

He, God, (is) big, aye, ...

14:43.2 *... warea ta ngearun ba búlbúl, ...*

wariya da ngiyarunba bulbul

... than our heart, ...

little AFFirm us-all-of heart

... our heart, aye, (is) little ...

'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

14:4 *... ngatun ngurrán noa yantín minnung bo minnung bo.*

ngadun ngaran nuwa yandin minangbu minangbu

... and knoweth all things.

AND hear-now he all what-EMPH what-EMPH

.. and he hears all emphatically-what
emphatically-what [i.e. whatever].

Tkld MIS-INVENTIONS: many things / thank / gnash

Tkld coined the following terms, possibly incorrect:

| | | |
|-------------|-----------------------------|------------------------|
| many things | minangbu minangbu | what-EMPH what-EMPH |
| thank | bidal-ma | joy-make |
| gnash: | dur ngad banda-li-gu | pierce quick fall |

Spelling Book (1836)

14:6 *Kaiyu kan noa Eloī to yantín ko, minnung bo minnung bo ko.*

Matt. xix.26

gayugan nuwa ELOIdu
yandinGu minangbu minangbugu

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

able-agent he GOD-ERG all-using
what-EMPH what-EMPH-using

He, God, (is) an able-agent [i.e. capable] using all emphatically-what emphatically-what [i.e. whatever]

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Tkld MIS-INVENTIONS: many things / thank / gnash

Tkld coined the following terms, possibly incorrect:
many things **minangbu minangbu** what-EMPH
what-EMPH
thank **bidal-ma** joy-make
gnash: **dur ngad banda-li-gu** pierce quick fall

14:10 *Eloī ta Pirriwul ta noa.*

Psalms cxviii.27

ELOI da biriwul da nuwa

God is the LORD,
which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

GOD AFFirm chief AFFirm he

He, God, aye, (is) the chief, aye.

Spelling Book (1836)

14:11 *Jesu Krist Pirriwul ta noa yantín ko ba.*

Acts x.36

JESU CHRIST biriwal da nuwa yandinGuba

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

JESU CHRIST chief AFFirm he all-of

He, Jesus Christ, (is) chief, aye, of all.

14:13 *Pirriwul ta Eloí ta ngearun ba wakól bo ta Pirriwul ta.*

Mark xii.29

biriwal da ELOI da ngiyarunba
wagulbu da biriwal da

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

chief AFFirm GOD AFFirm us-all-of
one-EMPH AFFirm chief AFFirm

The chief, aye, our God, aye, (is)
emphatically-one, aye, chief, aye.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only
to which it is affixed; thus-*wakól-bo-ta*,
one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

Spelling Book (1836)

Psalms c.3

14:15.1 *Ngurrulla nura yanti Pirriwul ta noa Eloi ta noa;*
niuwoa ta noa ngearun umá, keawai wal ngeen bo umulli ba; ngeen ta ngikoumba kore,
ngatun Shépu takilli ngél ko ba ngikoumba.

ngarala nura yandi biriwul da nuwa ELOI da nuwa

Know ye that the LORD he is God:
it is he that hath made us, and not we ourselves; we are his
people, and the sheep of his pasture.

hear-IMP! you-all thus chief AFFirm he GOD AFFirm he

You must hear [i.e. know] (that) he (is) chief, aye, he (is) God, aye; ...

14:15.2 *... niuwoa ta noa ngearun umá, ...*

nyuwuwa da nuwa ngiyarun uma

... it is he that hath made us, ...

he AFFirm he us-all make-PH

... he, aye, he made us-all; ...

14:16 *... keawai wal ngeen bo umulli ba; ...*

giyawayi wal ngiyinbu umali ba

... and not we ourselves; ...

no certainly we-all-EMPH make-ing DONE

... emphatically-we certainly were not >done<-making; ...

Spelling Book (1836)

[continues from previous frame]

14:17.1 ... *ngeen ta ngikoumba kore, ...*

ngiyin da ngigumba guri

... we are his people, ...

we-all AFFirm him-of man

... we, aye (are) his man [i.e. people] ...

Psalms c.3

14:17.2 ... *ngatun Shépu takilli ngél ko ba ngikoumba.*

ngadun SHEEPu dagilingilguba ngigumba

... and the sheep of his pasture.

AND SHEEP eat-be-ing-place-of him-of

... and the sheep of his eating-place [i.e. pasture].

Spelling Book (1836)

14:19.1 *Pirriwul ngintoa ta Eloi ta,*
ngintoa to [[ta]] Moroko umá, ngatun Purrai,
ngatun Wombul, ngatun yantín ngali ko ba.

biriwal nginduwa da ELOI da

And when they heard that, they
lifted up their voice to God with
one accord, and said,

Lord, thou art God,
which hast made heaven, and earth,
and the sea, and all that in them is:

chief thou AFFirm GOD AFFirm

Chief, thou, aye, (are) God, aye; ...

Acts iv.24

14:19.2 *... ngintoa to [[ta]] Moroko umá, ...*

nginduwa da murugu uma

... which hast made heaven, ...

thou AFFirm sky make-PH

... thou, aye, mad the sky, ...

MS ERROR [?]

nginduwa du: thou-ERG [?]
ASSUME **du** A PRINTING
ERROR FOR **da:** AFFirm
[**nginduwa** IS ALREADY A
SUBJECT PRONOUN, SO
NO SUBJECT MARKER
REQUIRED]

14:20.1 *... ngatun Purrai, ngatun Wombul, ...*

ngadun barayi ngadun wambal

... and earth, and the sea, ...

AND earth AND sea

... and the earth, and the sea ...

[continues next frame]

Spelling Book (1836)

[continues from previous frame]

14:20.2 ... *ngatun yantín ngali ko ba.*

ngadun yandin ngaliguba

... and all that in them is:

AND all this-of

... and all of this.

Acts iv.24

14:22 *Pirriwul ta noa Eloí kauwul kan ta.*

biriwal da nuwa ELOI gawalgan da

For the LORD is a great God,
and a great King above all gods.

chief AFFirm he GOD big-agent AFFirm

He, the chief, aye, (is) God, the big-agent, aye.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Psalms xcv.3

14:23 *Pirriwul ta noa Murrorong ta.*

biriwal da nuwa marurung da

For the LORD is good;
his mercy is everlasting; and his truth endureth to all generations.

chief AFFirm he good AFFirm

He, the chief, aye, (is) good, aye.

Psalms c.5

Spelling Book (1836)

14:24.1 *Nguraki noa Eloí ta Pirriwul ta,
upín noa umulli tin ngearun ba tin.*

1 Sam. ii.3

nguragi nuwa ELOI da biriwál da

Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

wise [hear be] he GOD AFFirm chief AFFirm

He, God, aye, the chief, aye, (is) wise; ...

14:24.2 *... upín noa umulli tin ngearun ba tin.*

ubin nuwa umalidin ngiyarunbadin

... and by him actions are weighed.

do-now he make-ing-because (through/by)
us-all-of-because (through/by)

... he does [i.e. evaluates] (us) by our doings [i.e. actions].

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|-----------|-----------|-----------------|
| -gin | 5 | 93 | 46 | — |
| -din | 168 | 39 | 25 | 8 |
| -lin | 12 | — | — | — |
| -rin | 2 | — | — | 5 |

Spelling Book (1836)

14:27.1 *Pirriwul ta noa Eloī tuloa kan ta, niuwoa ta Eloī moron kakilli kan ta, ngatun Pirriwul kauwul yanti katai ka killi ko; púllúlpúllúl wal purrai kunnun bukka tin ngikoumba tin, ngatun yantín bara konara kaiyu korien wal bara kuttan niuwarin ngikoumba tin.*

biriwal da nuwa ELOI duluwagan da

But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

chief AFFirm he GOD straight-agent

He, God, (is) the chief, a straight-agent, ...

Jerem. x.10

-gan / -gani / -gal

- gan agent (person who acts) (cf. Eng. **-er** baker, walker)
 - gani entity
 - gal belong (e.g. part of a group)
- TkId INTERCHANGEABLY USED
-gan (agent) AND -gang (BEness)

14:27.2 *... niuwoa ta Eloī moron kakilli kan ta, ...*

nyuwuwa da ELOI murun gagiligan da

... he is the living God, ...

he AFFirm GOD alive be-be-ing-agent AFFirm

... he, aye, God (is) alive, the being-agent, aye, ...

14:28 *... ngatun Pirriwul kauwul yanti katai ka killi ko; ...*

ngadun biriwal gawal yandi gadayi gagiligu

... and an everlasting king: ...

AND chief big thus be-AFF-HAB (always) be-be-ing-for

... and <for> being a big chief always ...

TIME

| | | | |
|--------------|------------------------------|------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

Spelling Book (1836)

[continues from previous frame]

Jerem. x.10

14:29 ... *púllúlpúllúl wal purrai kunnun bukka tin ngikoumba tin, ...*

bulul bulul wal barayi ganan bagadin ngigumbadin

... at his wrath the earth shall tremble, ...

tremble certainly earth be-will
anger-because him-of-because

... the earth will certainly be
tremble(ing) because (of) his anger ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

14:30.1 ... *ngatun yantín bara konara ...*

ngadun yandin bara gunara

... and the nations ...

AND all they-all crowd

... and all they, the crowd(s) [i.e. nations], ...

14:30.2 ... *kaiyu korien wal bara kuttan niuwarin ngikoumba tin.*

gayugurin wal bara gadan nyuwarin ngigumbadin

... shall not be able to abide his indignation.

able-lacking certainly they-all be-AFF-now anger-because him-of-because

... they certainly (will) be unable [i.e. powerless] because of his anger.

Spelling Book (1836)

14:32 *Bapai ta ba noa Pirriwul kuttan
barun yanti ko wiyan bón ba.*

**babayidaba nuwa biriwal gadan
barun yandigu wiyan bun ba**

The LORD is nigh unto all them that call upon him,
to all that call upon him in truth.

near-at he chief be-AFF-now them-all
thus-for speak-now him DONE

He, the chief, is near them (whom)
for thus >done<-speaks now (to) him.

Psalms cxlv.18

| ba FUNCTIONS | |
|--------------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

| PLACE | | | |
|--------|-------|--------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

14:34 *Kalóng ka ba noa Pirriwul
kakillin barun kai yarakai tin.*

**galungGaba nuwa biriwal
gagilin barunGayi yaragayidin**

The LORD *is* far from the wicked:
but he heareth the prayer of the righteous.

distant-at he chief be-be-ing-now
them-all-at bad-at

He, the chief, is being <at> distant at
[i.e. from] them bad (people).

Prov. xv.29

-gayi / --bayi: because, at, ITEM
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|-------|-----------------------|--------------|------|----|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -bayi | — | | | — | 3 |
| -dayi | — | | | — | 2 |
| -wayi | — | | | — | 4 |

-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

Spelling Book (1836)

14:36.1 *Pirriwul ta noa wirrilli kan ta emmoumba;*
keawai wal bang mirrul kunnun.

birawal da nuwa wiriligan da imuwumba

A Psalm of David.

The LORD is my shepherd;
I shall not want.

chief AFFirm he operate-ing-agent AFFirm me-of

He, the chief, aye, (is) my operating-agent [i.e. shepherd], aye; ...

Psalms xxiii.1

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

14:36.2 *... keawai wal bang mirrul kunnun.*

giyawayi wal bang miral ganan

... I shall not want.

no certainly I poor be-will

... I certainly will not be poor.

Spelling Book (1836)

14:38.1 *Ngirririr kan noa Pirriwul kauwul kuttan,*
ngatun ngirririr mulli kan noa.

ngararagan nuwa biriwal gawal gadan

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

pity-agent he chief big be-AFF-now

He, the chief, is a big pity-agent ...

James v.11

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

14:38.2 *... ngatun ngirririr mulli kan noa.*

ngadun ngararamaligan nuwa

... and of tender mercy.

AND pity-URG-make-ing-agent he

... and he (is) a pity making-agent [i.e. is of tender mercy].

Spelling Book (1836)

1 John v.7

15:3 *Unnung Ngoro ta kakilli wokka ka ba Moroko ka ba,
Biyungbai ta, Wiyelli kan ta, ngatun Marai ta yirriyirri lang; ngatun unni ta ngoro ta wakól bota.*

**anang nguru da gagili
wagagaba murugugaba**

For there are three that bear record in heaven,
the Father, the Word, and the Holy Ghost: and these three are one.

there three AFFirm be-be-ing high-at sky-at

Three, aye, are being there at high at the sky
[i.e. up in heaven]: ...

EXISTENTIAL there

there is, there are, there was, there were ...
'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]
IT DOES NOT DENOTE A LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT **anang**

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

15:4.1 *... Biyungbai ta, ...*

biyangbaya da

... the Father, ...

father-ITEM AFFirm

... the father, aye, ...

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|-----------|----|------|
| -gayi | 42 | 4 | 41 | 12 | |
| -baya | — | | — | 3 | |
| -dayi | — | | — | 2 | |
| -wayi | — | | — | 4 | |

15:4.2 *... Wiyelli kan ta, ...*

wiyiligan da

... the Word, ...

speak-ing-agent ABSTR

... the speaking-agent [i.e. word], ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BENess)

Spelling Book (1836)

[continues from previous frame]

1 John v.7

15:4.3 ... *ngatun Marai ta yirriyirri lang; ...*

ngadun marayi da yiri yirilang

... and the Holy Ghost: ...

AND spirit AFFirm sacred sacred-ness

... and the sacredness spirit, aye [i.e. Holy Ghost], ...

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

15:45 ... *ngatun unni ta ngoro ta wakól bota.*

ngadun ani da nguru wagulbu da

... and these three are one.

AND this AFFirm three AFFirm one-EMPH AFFirm

... and this, aye, three, aye, (are) emphatically-one, aye.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakól-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29 □]

Spelling Book (1836)

15:6.1 *Biyungbai to yuka b6n yinal*
mirromulli kan noa ka killi ko, yant6n purrai ko.

biyangbayidu yuga bun yinal

And we have seen and testify that
the Father has sent the Son
as Savior of the world.

father-ITEM-ERG send-PH him son

The father sent him, the son ...

1 John iv.14

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

about **be-** from **at** ITEM
(concerning) **cause**

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|-----------|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -bayi | – | | | – | 3 |
| -dayi | – | | | – | 2 |
| -wayi | – | | | – | 4 |

15:6.2 *... mirromulli kan noa ka killi ko, yant6n purrai ko.*

mirumaligan nuwa gagiligu yandin barayigu

... as Savior of the world.

protect-ing-agent he be-be-ing-for all earth-for

... (as) for being he, the protecting-agent, for all the earth.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Spelling Book (1836)

John iii.16

15:8.1 *Eloi to noa pitul ma kauwul yantín kore,*
ngukulla ta noa wakól bo ta yinal ngikoumba, ngali ko yantín to ba
ngurrán ngikoung kin, keawai wal barra tetti kunnun, kulla wal yanti ka
tai barun ba kakillinnun morón.

ELOIdu nuwa bidalma gawal yandin guri

For God so loved the world,
 that he gave his only begotten Son, that whosoever
 believeth in him should not perish, but have
 everlasting life.

GOD-ERG he joy-make-PH big all man

He, God, made joy [i.e. loved] big all man [i.e. everyone] ...

15:8.2 *... ngugala da nuwa wagulbu da yinal ngigumba...*

ngugala da nuwa wagulbu da yinal ngigumba

... that he gave his only begotten Son, ...

give-be-PH AFFirm he one-EMPH
 AFFirm son him-of

... he gave, aye, his emphatically-one [i.e. only] son ...

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
 AFFIRMATION **-bu da** OVER 60 TIMES:
 LUKE: 20; MARK 42; MATTHEW 2

"-bo-
 ta."

-bu da

"Only: a compound of bo, self: ta, it is,
 meaning it is that self same thing only
 to which it is affixed; thus-*wakól-bo-ta*,
 one only, one by itself, one alone."

[only]

Tkld
 AWA
 Key
 1850
 [52:29]

15:9 *... ngali ko yantín to ba ngurrán ngikoung kin, ...*

ngaligu yandindu ba ngaran ngigungGin

... that whosoever believeth in him ...

that-for all-for DONE hear-now him-at

... for all this-fellow(s) >done<-hear now at him [i.e. believe in him] ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS
 & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

[continues next frame]

Spelling Book (1836)

[continues from previous frame]

John iii.16

15:10.1 ... *keawai wal barra tetti kunnun, ...*
giyawayi wal bara didi ganan
... should not perish, ...
no certainly they-all dead be-will
... they willl certainly not be dead, ...

15:10.2 ... *kulla wal yanti ka tai barun ba kakillinnun morón.*
gala wal yandi gadayi barunba gagilinan murun
... but have everlasting life.
because certainly thus be-AFF-HAB (always)
them-all-of be-be-ing-will alive
... but their lives will certainly always
be [i.e. they shall have everlasting life].

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

Spelling Book (1836)

15:12.1 *Pulle ta noa Eloí to upea barun Israelúmba*
wiyellélli ko pitul mulli ko Jesu ko Krist to: (Niuwoa bo Pirriwul kuttan yantín ko).

Acts x.36

baLi da nuwa ELOIdu ubiya barun ISRAELumba

The word which God sent unto the children of Israel,
preaching peace by Jesus Christ: (he is Lord of all:)

voice AFFirm he ERG-ERG do-PH them-all ISRAEL-of

He, God, did [i.e. sent] the voice [i.e. word], aye, (to) them of Israel, ...

15:12.2 *... wiyellélli ko pitul mulli ko Jesu ko Krist to: ...*

wiyililigu bidalmaligu JESUgu CHRISTdu

... preaching peace by Jesus Christ: ...

speak-ing-ing-for joy-make-ing-for JESUS-using CHRIST-using

... for constantly speaking for making joy [i.e. for
preaching peace] using [i.e. by] Jesus Christ ...

15:13 *... (Niuwoa bo Pirriwul kuttan yantín ko).*

nyuwuwabu biriwal gadan yandinGu

... (he is Lord of all:)

he-EMPH chief be-AFF-now all-for

... (emphatically-he is the chief for all).

Spelling Book (1836)

15:15 *Jesu Krist yinal noa Biyungbai ko ba.*

JESU CHRIST yinal nuwa biyangbayiguba

Grace be with you, mercy, and peace, from God the Father, and from the Lord

Jesus Christ, the Son of the Father, in truth and love.

JESU CHRIST son he father-ITEM-of

He, Jesus Christ, the son of the father.

2 John i.3

15:16 *Ngearung ba kuttan Wiyelli kan Jesu Krist Biyungbai toa ba kuttan.*

ngiyarungba gadan wiyiligan JESUS CHRIST biyangbayigaduwa ba gadan

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

us-all-of be-AFF-now speak-ing-agent JESUS CHRIST father-ITEM-having [in company with] DONE be-AFF-now

Jesus Christ is our speaking-agent [i.e. advocate], (who) >done<-is in company with the father.

1 John ii.1

MS ERROR

ngiyarungba
PERHAPS ERROR FOR,
OR VARIANT, OF:
ngiyarunba
us-all-of

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. -er baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND -gang (BEness)

MS ERROR: koa / katoa

-guwa: -having (through/by)
-gaduwa: -in company with
OR SOMETIMES:
-duwa: -in company with
biyang-bayi-duwa IS
PERHAPS MS ERROR FOR
biyang-bayi-(ga)duwa

Spelling Book (1836)

15:20 *Eloi ta Marai noa.*

ELOI da marayi nuwa

God is a Spirit:

and they that worship him must worship him in spirit and in truth.

GOD AFFirm spirit he

He, God, aye, (is) a spirit.

John iv.24

15:21 *Pirriwul ta unnoa ta Marai.*

biriwal da anuwa da marayi

Now the Lord is that Spirit:

and where the Spirit of the Lord is, there is liberty.

chief AFFirm that AFFirm spirit

The chief, aye, (is) that, aye, spirit.

2 Cor. iii.17

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

15:22 *Marai to yirriyirri lang ko wiyennun wal nurun.*

marayidu yiri yirilangGu wiyinan wal nurun

For the Holy Ghost shall teach you

in the same hour what ye ought to say.

spirit-ERG sacred sacred-ness-ERG speak-will certainly you-all

The sacred spirit will certainly speak (to) [i.e. teach] you.

Luke xii.12

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Spelling Book (1836)

1 Cor. vi.19

15:24 *Murrin nurun ba kokera yirriyirri ta Marai yirriyirri lang ko ba.*

marin nurunba gugira yiri yiri da marayi yiri yirilangGuba

your body is the temple of the Holy Ghost

body ye-all-of hut-at sacred sacred-at spirit sacred sacred-ness-of

Your body (is) at [i.e. in] the sacred house [i.e. temple] of the sacred spirit.

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Spelling Book (1836)

15:26.1 **Wakólla murrin, ngatun wakólla Marai,**

yanti nurun wiya wakólla kóttulli ta nurun ba wiyatoara;
Wakólla Pirriwul, wakólla ngurrulli ko, wakolla kurrimulli ko;
wakolla Eloí ta, Biyungbai ta yantín ko ba. Wokka ka ba noa yantín ko,
ngatun noa yantín koa, ngatun murrung ka ba nurun kin ba.

Ephes. iv.4

wagula marin ngadun wagula marayi

There is one body, and one Spirit,

even as ye are called in one hope of your calling; One Lord, one faith, one baptism,
One God and Father of all, who is above all, and through all, and in you all.

one-at body AND one-at spirit

At [i.e. in] one body, and at [i.e. in] one spirit, ...

15:26.2 ... *yanti nurun wiya wakólla kóttulli ta nurun ba wiyatoara;*

yandi nurun wiya wagula gudali da nurunba wiyadwara

... even as ye are called in one hope of your calling; ...

thus ye-all speak one-at think-ing ABSTR ye-all-of speak-done to

... thus (someone) speak(s) [i.e. calls] you at [i.e. in] one
thinking of your speak-endowed [i.e. hope of your calling]

15:27 *Wakólla Pirriwul, wakólla ngurrulli ko, wakolla kurrimulli ko;*

Ephes. iv.5

wagula biriwal / wagula ngaraligu / wagula garimaligu

One Lord, one faith, one baptism,

one-at chief / one-at hear-ing-for / one-at deep-make-ing-for

At [i.e. in] one chief, at [i.e. in] one for hearing [i.e. faith],
at [i.e. in] one for deep-making [i.e. baptism]

Spelling Book (1836)

15:28.3 *wakolla Eloī ta, Biyungbai ta yantín ko ba.*

Wokka ka ba noa yantín ko, ngatun noa yantín koa, ngatun murrung ka ba nurun kin ba.

wagula ELOI da biyangbaya da yandinGuba

One God and Father of all,
who is above all, and through all, and in you all.

one-at GOD AFFirm father-ITEM AFFirm all-of

At [i.e. in] one God, aye, father, aye, of all. ...

Ephes. iv.6

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|-------|-----------------------|--------------|------|----|------|
| -gayi | 42 | 4 | 41 | 12 | |
| -baya | – | – | – | 3 | |
| -dayi | – | – | – | 2 | |
| -wayi | – | – | – | 4 | |

15:29 *... Wokka ka ba noa yantín ko, ngatun noa yantín koa, ...*

wagagaba nuwa yandinGu / ngadun nuwa yandinGuwa

... who is above all, and through all, ...

high-at he all-for / AND he all-having (through/by)

... He (is) at high [i.e. above] for all, and he (is) through all, ...

15:30 *... ngatun murrung ka ba nurun kin ba.*

ngadun marangGaba nurunGinba

... and in you all.

AND inside-at ye-all-at

... and at [i.e. in] inside you-all.

Spelling Book (1836)

Rom. viii.14

15:32 *Yantín barun yemmamán Marai to Eloí ko ba ko,
Wonnai ta bara Eloí ko ba.*

yandin barun yimaman marayidu ELOIgubagu

For as many as are led by the Spirit of God,
they are the sons of God.

all them-all lead-make-now spirit-ERG GOD-of-ERG

The spirit of God leads them all. ...

15:33 *... Wonnai ta bara Eloí ko ba.*

wanayi da bara ELOIguba

... they are the sons of God.

child AFFirm they-all GOD-of

... They (are) the child(ren) of God.

Spelling Book (1836)

15:34.1 *Niuwara bungnga kora bón*
Marai yirriyirri lang Eloï ko ba.

nyuwara bangGa gura bun

And grieve not
the holy Spirit of God,
whereby ye are sealed
unto the day of
redemption.

anger do-compel-IMP! not him

(You) must not compel-anger [i.e. must not grieve for] him, ...

Ephes. iv.30

15:34.2 ... *Marai yirriyirri lang Eloï ko ba.*

marayi yiri yirilang ELOIguba

... the holy Spirit of God, ...

spirit sacred sacred-ness GOD-of

... the sacredness spirit of God.

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES
(SOMETIMES **-gan**, **-ban**, **-lan**)
RELATE TO THE stem-forming
suffixes **-ga** 'be', **-ba** 'do', **-la**,
COMBINED WITH THE
nominaliser (noun-maker) **-ng**,
YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

15:36 *Ngan to ba yarakai wiyennun ngikoung yinal kore koba,*
kummunnun wal b6n; Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, keawai wal
b6n kummunnun.

ngandu ba yaragayi wiyinan ngigung yinal guriguba

And whosoever shall speak a word against the Son of man,
it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

who-ERG DONE bad speak-will him son man-of

Who will speak bad (against) him, the son of man, ...

15:37.1 *... kummunnun wal b6n; ...*

gamanbinan wal bun

... it shall be forgiven him: ...

be-make-permit-will certainly him

... (someone) will certainly be permitting [i.e. forgiving] him; ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

[continues next frame]

Spelling Book (1836)

[continues from previous frame]

Luke xii.10

15:37.2 ... *Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, ...*

wandu nuwa ba yaragayi wiyinan ngigung marayi yiri yirilang

... but unto him that blasphemeth against the Holy Ghost ...

instead he WHEN/if bad speak-will him spirit sacred-sacred-ness

... but if he will bad-speak [i.e. blaspheme] (against) him, the sacred-ness spirit ...

15:38 ... *keawai wal b6n kummunbinnun.*

giyawayi wal bun gamanbinan

... it shall not be forgiven.

no certainly him be-make-permit-will

..., (someone) will certainly not be permitting [i.e. forgiving] him.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

Spelling Book (1836)

Luke ii.9

16:3 *Ngatun noa Angelo Jehova úmba tanan uwa barun kin,
ngatun killaburra Jehova ko ba kakulla barun katoa; kinta ngaiya bara kakulla.*

ngadun nuwa ANGEL JEHOVAHumba danan uwa barunGin

And, lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them: and they were sore afraid.

AND he ANGEL JEHOVAH-of approach move-PH them-all-at

And he, the angel of Jehovah, approach-moved at [i.e. to] them, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

16:4 *... ngatun killaburra Jehova ko ba kakulla barun katoa; ...*

ngadun gilibara JEHOVAHguba gagala barunGaduwa

... and the glory of the Lord shone round about them: ...

AND shine-do-urg JEHOVAH-of be-be-PH them-all-in company with

... and the shining of Jehovah was in company with [i.e. around] them; ...

16:5 *... kinta ngaiya bara kakulla.*

ginda ngaya bara gagala

... and they were sore afraid.

fear then they-all be-be-PH

... then they were afraid.

16:6.1 *Ngatun noa Angelo ko wiya barun*

*kinta kora; kulla nurun bang wiyang totóng murrorong kakilli
ko pitul ko, kakilli ko yantín ko kore ko.*

ngadun nuwa ANGELgu wiya barun

And the angel said unto them,

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

AND he ANGEL-ERG speak-PH them-all

And he, the angel, spoke (to) them: ...

16:6.2 *... kinta kora; ...*

ginda gura

... Fear not: ...

fear no

... "Fear not; ...

[continues next frame]

Spelling Book (1836)

[continues from previous frame]

Luke ii.10

16:6.3 ... *kulla nurun bang wiyan totóng murroróng kakilli ko pitul ko, ...*

gala nurun bang wiyan dudung marurung gagiligu bidalgu

... for, behold, I bring you good tidings of great joy, ...

because ye-all I speak-now good news good be-be-ing-for joy-for

... because I speak good news (to) you for being for joy, ...

16:7 ... *kakilli ko yantín ko kore ko.*

gagiligu yandinGu gurigu

... which shall be to all people.

be-be-ing-for all-for man-for

... for being for all men.

Spelling Book (1836)

Luke ii.11

16:9.1 *Kulla nurun ba pórkulleen unni purreung*

kokerá Dabid úmba ka Ngolomulli kan ta noa Krist ta Pirriwul ta.

gala nurunba

burgaliyan ani bariyang

For unto you is born this day

in the city of David a Saviour, which is Christ the Lord.

because ye-all-of drop-be-ing-did
this day(light)

Because dropping [i.e. being born]
of [i.e. for] you this day, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
nurunGin
ye-all-at
unto you

16:9.2 *... kokerá Dabid úmba ka Ngolomulli kan ta ...*

gugira DAVIDumbaga ngulumaligan da

... in the city of David a Saviour, ...

hut [town]-at DAVID-of-at protect-make-ing-agent AFFirm

... at the town of David, a protecting-agent [i.e. saviour], aye ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BENess)

16:10 *... noa Krist ta Pirriwul ta.*

nuwa CHRIST da biriwul da

... which is Christ the Lord.

he CHRIST AFFirm chief AFFirm

... he (is), Christ, aye, the chief, aye.

Spelling Book (1836)

Luke ii.12

16:11.1 *Ngatun unni túngnga kunnun nurun ba;*
nanun nura bobóng nungngamatoara kiri kin ta ba, kakillín ba takilli ngélla ba.

ngadun ani dungGa ganan nurunba

And this shall be a sign unto you;
 Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

AND this show be-will ye-all-of

And this will be a mark (for) you, ...

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | LOC at | ALL to | PERL thru/by |
|------|----------------------|-----------|-----------|-----------------|
| -gin | 5 | 93 | 46 | — |
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here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
 IDIOMATIC EXPRESSION
 DOUBTFUL

PERHAPS
nurunGin
 ye-all-to
 unto you

16:11.2 *... nanun nura bobóng nungngamatoara kiri kin ta ba, ...*

nanan nura bubung mangGamadwara girigindaba

...Ye shall find the babe wrapped in swaddling clothes, ...

see-will you-all baby wrap-make-done to garment-at

... you will see the baby wrap-endowed [i.e. wrapped] at [i.e. in] a garment, ...

see / FIND

NOT KNOWN IF Tkld SOMETIMES DELIBERATELY USED 'see' FOR 'find'

na-gi-li-gu see (see-be-ing-for)
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

MS ERROR [?]

mangGa-ma-dwara
 wrap-make-done
 THERE ARE 6 EXAMPLES OF **mangGama...** = 'wrap'
nangGa = 'sleep'

16:12 *... kakillín ba takilli ngélla ba.*

gagiliyan ba dagilingila ba

... lying in a manger.

be-be-ing DONE eat-be-ing-place-at

... >done<-being [i.e. lying] at an eating place [i.e. in a manger].

16:14.1 *Ngatun tantoa kal bo paipea*

*konara moroko kal ngikoung katoa Angelo katoa
murrorong wiyallin bon Eloi nung, ngiakai.*

ngadun danduwagalbu bayibiya

And suddenly there was

with the angel a multitude of the heavenly
host praising God and saying:

AND enough-belong-EMPH [immediately] appear-do-PH

And immediately appeared ...

16:14.2 *... konara moroko kal ngikoung katoa Angelo katoa ...*

gunara murugugal ngigungGaduwa ANGELgaduwa

... with the angel a multitude of the heavenly host ...

crowd sky-belong him-in company with ANGEL-in company with

... a sky-mob crowd in company with him, the angel, ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

-galin belong (f) —for a woman

— — —

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

16:15 *... murrorong wiyallin bon Eloi nung, ngiakai.*

marurung wiyaliyan bun ELOInung ngiyagayi

... praising God and saying:

good speak-ing-now him GOD-ACC like this

... speaking him, God, good [i.e. well], like this:

16:17 *Wiya bunbilla ban murrorong Eloi nung
wokka ka ba moroko ka ba,
ngatun kummunbilla pitul purrai ta ko, murrorong umatoara.*

wiyabanbila bun marurung
ELOInung wagagaba murugugaba

Glory to God in the highest,
and on earth peace, good will toward men.

Speak-permit-IMP! him good GOD-ACC high-at sky-at

(Somebody) must him speak good (to) God at high at the sky, ...

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

16:18.1 *... ngatun kummunbilla pitul purrai ta ko, ...*

ngadun gamanbila bidal barayidagu

... and on earth peace, ...

AND be-make-permit-IMP! joy earth-to

... and (somebody) must let be joy to the earth,...

16:18.2 *... murrorong umatoara.*

marurung umadwara [[barun gurigu]]

... good will toward men.

good make-done to [[them-all man-for]]

... good make-endowed [i.e. good will] [[for them, men]].

MISSING TRANSLATION

KJV good will toward men
NOT TRANSLATED: *toward men*
PERHAPS:

marurung umadwara barun gurigu
good make-done to **them-all man-for**
good make-endowed [i.e. good will] for them, men

16:21 *Eloi to noa ngirrirrir ma korien barun Angelo yarakai umulli kan,
wonto ba warika noa barun barán koiyung ka ko, Tartarus ka ko.*

ELOIdu nuwa ngaramagurin
barun ANGEL yaragayi umaligan

For if God spared not the angels that sinned,
but cast them down to hell, and delivered them into chains of darkness, to be
reserved unto judgment;

GOD-ERG he hear-make-PH-lacking
them-all ANGEL bad make-ing-agent

He, God, make-hear lacked [i.e. did not spare]
them, the sinner-angel(s), ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

TkId INVENTIONS: divided / sin / sinner

TkId coined the following terms:

sin: **yaragayi umali da**: bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

16:22 *... wonto ba warika noa barun barán koiyung ka ko, Tartarus ka ko.*

wandu ba wariga nuwa barun
baran gwiyangGagu TARTARUSgagu

... but cast them down to hell, ...

instead DONE reject-PH he DOWN fire-to TARTARUS-to

... instead he rejected [i.e. cast] them
down to the fire [i.e. to hell], to Tartarus.

SPECIAL WORD

Tartarus

In Greek mythology, **Tartarus**
... is the deep abyss that is
used as a dungeon of torment
and suffering for the wicked and
as the prison for the Titans.
[Wikipedia]

16:24.1 *Wiyatoara ta yantín kore ko wakulla tetti bulli ko,*
ngatun yukita ngaiya ngurrulli ko.

wiyadwara da yandin gurigu wagula didibaligu

And as it is appointed unto men once to die,
but after this the judgment:

speak-done to AFFirm all man-ERG one-at dead-do-ing-for

(It is) speak-endowed [i.e. it is appointed that] all men at
one (are) for doing dead [i.e. destined sometime to die], ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

16:24.2 *... ngatun yukita ngaiya ngurrulli ko.*

ngadun yugida ngaya ngaraligu

... but after this the judgment:

AND after then hear-ing-for

... and then after, for the hearing [for the judgement].

Spelling Book (1836)

Acts xvi.30

16:26.1 *Yakoai kan bang morón kunnun?*

yaguwayi gan bang murun ganan

30. And brought them out, and said, Sirs,
what must I do to be saved?

how be-now (not know) I alive be-will

... "How, goodness knows, will I be alive [i.e. will be saved]?"

gan: *goodness knows*
ngadang: *nobody knows*

gan: goodness knows
ngadang: nobody knows
TKID STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no cause'

16:26.2 *Ngurrulla bón Jesu Krist,*
morón ngaiya bi kunnun.

ngarala bun JESU CHRIST

31. So they said,
"Believe on the Lord Jesus Christ,
and you will be saved, you and your household."

hear-IMP! him JESU CHRIST

(You) must hear [i.e. believe in] him, Jesus Christ, ...

Acts xvi.31

16:27 *... morón ngaiya bi kunnun.*

murun ngaya bi ganan

... and you will be saved, ...

alive then thou be-will

... then you will be alive [i.e. be saved].

Spelling Book (1836)

16:30 *Biyungbai ngearunba wokka ka ba Moroko ka ba kuttán,*
Kummunbilla yiturra ngiroumba yirriyirri kakilli ko; Paipi bunbilla Pirriwul ko ba ngiroumba; Ngurrur
bunbilla wiyelli kan ne ngiroumba, yanti purrai ta ba, yanti ta Moroko ka ba; Nguwa ngearun purreung
ka yanti ka tai takilli ko; ngatun warikulla ngearun ba yarakai umatoara yanti ta ngeen warika yantín to
wiyapaiyeen ngearun ba; ngatun yuti yi kora ngearun yarakai umulli kan kolang; mirromulla ngearun
yarakai ta birung; kulla ta ngiroumba ta Pirriwul ko ba, ngatun killibínbín, yanti ka tai.

Matt. vi.9.1

biyangbayi ngiyarunba wagagaba murugugaba gadan

After this manner therefore pray ye:
 Our Father which art in heaven,
 Hallowed be thy name. Thy kingdom come.
 Thy will be done in earth, as it is in heaven.
 Give us this day our daily bread.
 And forgive us our debts, as we forgive our debtors.
 And lead us not into temptation, but deliver us from evil:
 For thine is the kingdom, and the power, and the glory, for ever. Amen.

father-ITEM us-all-of high-at sky-at be-AFF-now

... Our father (who) is at high at the sky [i.e. in heaven], ...

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|-------|-----------------------|--------------|------|----|------|
| -gayi | 42 | 4 | 41 | 12 | |
| -bayi | - | - | - | 3 | |
| -dayi | - | - | - | 2 | |
| -wayi | - | - | - | 4 | |

16:31 ... *Kummunbilla yiturra ngiroumba yirriyirri kakilli ko; ...*

Matt. vi.9.2

gamanbila yidara ngirumba yiri yiri gagiligu

... Hallowed be thy name....

be-make-permit-IMP! name thee-of sacred be-be-ing-for

... (you) must permit your name for being sacred, ...

16:32.1 ... *Paipi bunbilla Pirriwul ko ba ngiroumba; ...*

Matt. vi.10.1

bayibibanbila biriwalguba ngirumba

... Thy kingdom come. ...

appear-do-permit-IMP! chief-of (kingdom) thee-of

... (you) must permit your kingdom to appear, ...

Spelling Book (1836)

16:32.2 ... *Ngurrur bunbilla wiyelli kan ne ngiroumba, ...*

ngarabanbila wiyiligani ngirumba

... Thy will be done ...

hear-permit-IMP! speak-ing-entity thee-of

... (you) must permit (someone) to hear your speaking-entity
[i.e. will —i.e. let your will be done], ...

Matt. vi.10.2

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TklD INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

16:33.1 ... *yanti purrai ta ba, ...*

yandi barayidaba

... in earth,...

thus earth-at

... thus at [i.e. on] the earth; ...

Matt. vi.10.3

16:33.2 ... *yanti ta Moroko ka ba; ...*

yandi da murugugaba

... as it is in heaven....

thus AFFirm sky-at

... thus, aye, at the sky [i.e. in heaven]; ...

Matt. vi.10.4

Spelling Book (1836)

Matt. vi.11

16:34 ... *Nguwa ngearun purreung ka yanti ka tai takilli ko; ...*

nguwa ngiyarun bariyangGa yandi gadayi dagiligu

... Give us this day our daily bread. ...

give-IMP! us-all day(light)-at thus
be-AFF-HAB (always) eat-be-ing-for

... (You) must always give (to) us
at [i.e. each] day for eating. ...

| TIME | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

16:35.1 ... *ngatun warikulla ngearun ba yarakai umatoara ...*

ngadun warigala ngiyarunba yaragayi umadwara

... And forgive us our debts, ...

AND reject-IMP! us-all-of bad make-done to

... And (you) must forgive our bad make-endowed(s) [i.e. sins], ...

Matt. vi.12.1

Tkld INVENTIONS:
divided / sin / sinner

Tkld coined the following terms:
sin: **yaragayi umali da**: bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

16:35.2 ... *yanti ta ngeen warika yantín to wiyapaiyeen ngearun ba; ...*

yandi da ngiyin wariga yandindu wiyabayin ngiyarunba

... as we forgive our debtors....

thus AFFirm we-all reject all-ERG speak-do-back-now us-all-of

... thus, aye, we reject [i.e. forgive] all (who) speak-back [i.e. trespass against] of us

Matt. vi.12.2

POSSESSIVE
unattached

PERHAPS
nurunGin
ye-all-to
unto you

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

Spelling Book (1836)

Matt. vi.13.1

16:37.1 ... *ngatun yuti yi kora ngearun yarakai umulli kan kolang; ...*

ngadun yudi gura ngiyarun yaragayi umaliganGulang

... And lead us not into temptation, ...

AND guide-IMP! not us-all bad make-ing-ness-towards

... And (you) must not guide us towards bad-making-ness [i.e. lead us into temptation]; ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Tkld INVENTIONS:
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sin: **yaragayi umali da**: bad make-ing ABSTR
sinner: **yaragayi wilang** bad-return (past)

16:37.2 ... *mirromulla ngearun yarakai ta birung; ...*

mirumala ngiyarun yaragayidabirang

... but deliver us from evil: ...

protect-make-IMP! us-all bad-away from

... (you) must protect us from bad [i.e. evil]...

Matt. vi.13.2

16:38 ... *kulla ta ngiroumba ta Pirriwul ko ba, ...*

gala da ngirumba da biriwalguba

... For thine is the kingdom, ...

because AFFirm thee-of
AFFirm chief-of (kingdom)

... because, aye, your [i.e. for you] (is), aye,
the kingdom [i.e. yours is the kingdom] ...

Matt. vi.13.3

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
nurunGin
ye-all-to
unto you

biriwal-guba: KINGDOM

Tkld MAINLY ADOPTED **biriwal-guba**
'chief-of' FOR 'kingdom' .IT IS DOUBTFUL
biriwal-guba ELOI-guba [30]
biriwal-guba ELOI-umba [6]
biriwal-guba murugu-guba [3]
Tkld ALSO USED—PERHAPS BETTER:
biriwal-ngil chief-place [9]
biriwal-gani chief-entity [2]

Spelling Book (1836)

Matt. vi.13.4

16:39.1 ... *ngatun killibínbín, ...*

ngadun gilibinbin

... and the power, and the glory,...

AND shine-INTNS-INTNS

... and shining [i.e. glory] ...

MISSING TRANSLATION

KJV and the power, and the glory
NOT TRANSLATED: *and the power*
PERHAPS:

ngadun gayugan ngadun gilibinbin
AND **able-BEness** AND shine-INTNS-INTNS
and capability and shining [i.e. power and glory]

16:39.2 ... *yanti ka tai.*

yandi gadayi

... for ever. Amen.

thus be-AFF-HAB (always)

... always.

Matt. vi.13.5

TIME

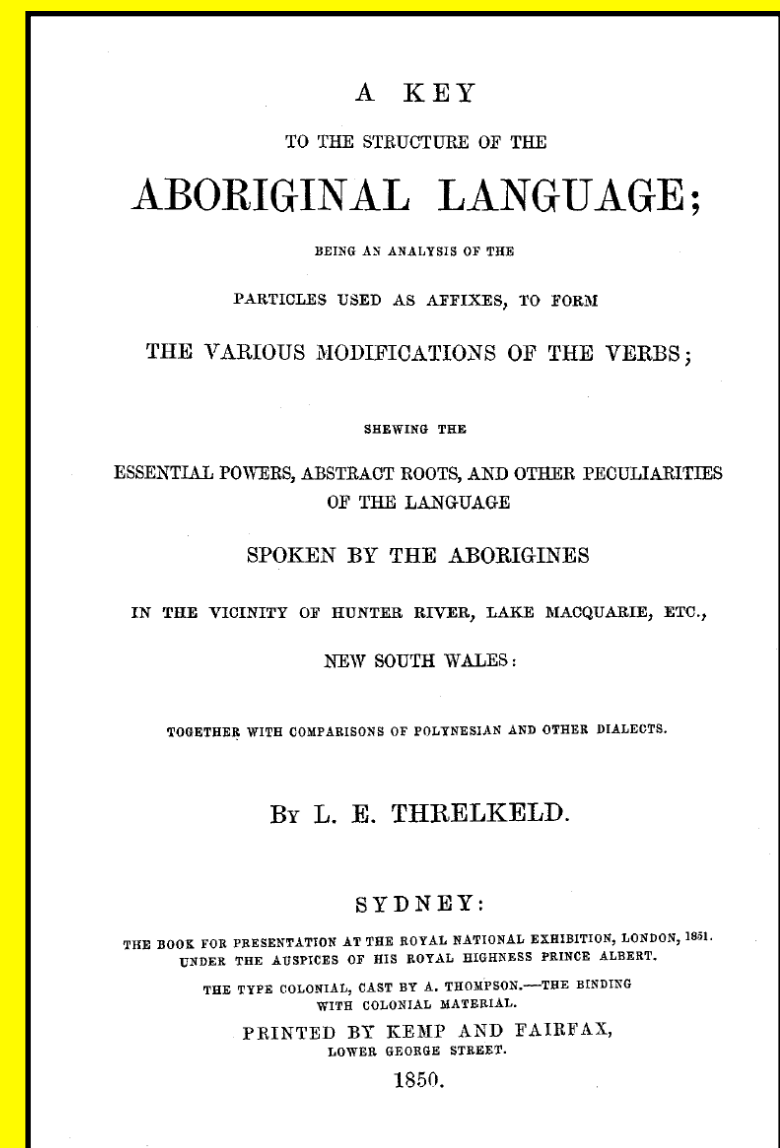
| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

A Key to the Structure of an Aboriginal language

5.6

A Key to the Structure of an Aboriginal language being an analysis of the particles used as affixes, to form the various modifications of the verbs; shewing the essential powers, abstract roots, and other peculiarities of the language spoken by the aborigines in the vicinity of Hunter river, Lake Macquarie, etc., New South Wales: together with comparisons of Polynesian and other dialects.

By L. E. Threlkeld, Sydney:



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Key (1850)

10:37 *Bun-kil-lan-ba-li,*
bunGilan bali

thou and I strike each other reciprocally, or fight,

beat-be-RECIP-now we-two

We-two are beating each other.

11:4 *Bun-kil-lan-ba-li-no-a,*
bunGilan bali nuwa

I fight with him,

beat-be-RECIP-now we-two he

We-two, he, are beating each other.

11:6 *Bun-tan-ba-li-no-a*
bundan bali nuwa

he and I fight another

beat-AFF-now we-two he

We-two, he, beat (someone).

11:34 *Pi-tul-ba-li-ka-kil-lan.*
bidal bali gagilan

We two, thou and I live peaceably, or joy one with the other.

joy we-two be-be-RECIP-now

We-two are [i.e. live] joy(ful) together.

Key (1850)

12.1 *Ke-a-wa-ran-ba-li-pi-tul-ko-ri-en.*

giyawaran bali bidalgurin

We do not love one another, or agree one with the other.

not-now we-two joy-lacking

We-two are not joy(ful)-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

12.14 *Pi-tul-ban-ko-ra,*

bidal ban gura

do not be peaceable

joy do-now not

Do not be joy(ful).

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

12.26 *Bun-nun-wal-ba-nung;*

bunan wal ba nung

I shall and will smite thee.

beat-will certainly I-thee

I will certainly beat you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

12.30 *Bunnunbanung,*

bunan ba nung

I shall smite thee

beat-will I-thee

I will beat you.

Key (1850)

13:43 *Bunnunbinung*

bunan bi nung

Thou wilt beat him.

beat-will thou-him

You will beat him.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

13:4 *Bunnunbinoun.*

bunan bi nuwan

Thou wilt beat her.

beat-will thou-her

You will beat her.

13:17 *Yan-ti bāng wi-yan,*

yandi bang wiyan

as or what I say.

thus I speak-now

Thus I speak.

13:20 *waita bali,*

wada bali

I go with thee, or we two will go now together

depart we-two

We-two depart.

Key (1850)

13:21 *Waita bāng*

wada bang

I go by myself;

depart I

I depart.

13:22.1 *Waita bali noa,*

wada bali nuwa

he and I go together;

depart we-two he

We-two, he, depart [i.e. we go together, he and I].

13:22.2 *Waita bali bountoa,*

wada bali buwanduwa

she and I go together.

depart we-two she

We-two, she, depart [i.e. we go together, she and I].

13:24 *Ngatoa waita uwa nun;*

ngaduwa wada uwanan

I go, emphatically, meaning no other but myself

I depart move-will

I will depart-move.

Key (1850)

14:2 *wiyan bāng,*
wiyan bang

I speak now.

speak-now I

I speak.

14:34 *ngirullilin, bali*

ngiralilin bali

we two, thou and I, are tying it

tie-ing-ing-now we-two

We-two are constantly tying (it).

14:35 *ngirullilin, bali, noa*

ngiralilin bali nuwa

we two, he and I, are tying it

tie-ing-ing-now we-two he [excl.]

We-two, he, are constantly tying (it) [i.e. we-two, he (and I) are tying it].

15:1 *Biyungbaingalinba*

biyangbaya ngalinba

Our Father, of thee and me

father-ITEM us-two-of

Our father [i.e. of us-two].

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | 4 | 41 | 12 | |
| -baya | – | – | – | 3 | |
| -dayi | – | – | – | 2 | |
| -wayi | – | – | – | 4 | |

Key (1850)

15:2 *Biyungbaingalinba bon*

biyangbayi ngalinba bun

Our Father, of him and me

father-ITEM us-two-of him

Our, him, father [i.e. our father, of us-two,, his and mine].

15:3 *Biyungbaingalinba bonnounba*

biyangbayi ngalinba buwanuwanba

Our Father, of her and me

father-ITEM us-two-of her-of

Our, her, father [i.e. our father, of us-two, hers and mine].

15:4 *Biyungbai ngearunba*

biyangbayi ngiyarunba

Our Father, of us all

father-ITEM us-all-of

Our father [i.e. of us-all].

15:16 *ngirullilin bang*

ngiralilin bang

I am tying it

tie-ing-ing-now I

I am constantly tying (it).

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

about (concerning) **be-cause** from **at** ITEM

| | | | | |
|--------------|----|---|-----------|----|
| -gayi | 42 | 4 | 41 | 12 |
| -bayi | – | | – | 3 |
| -dayi | – | | – | 2 |
| -wayi | – | | – | 4 |

Key (1850)

15:17 *ngirullililin bang*

ngiralililin bang

I am tying it and continue to tie it

tie-ing-ing-ing-now I

I am continually constantly tying (it).

15:27 *Biyungbai ngiroumba*

biyangbayi ngirumba

Thy Father

father-ITEM thee-of

Your father [i.e. of thee].

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

about **be-**
(concerning) **cause** from **at** ITEM

| | | | | |
|--------------|----|---|-----------|----|
| -gayi | 42 | 4 | 41 | 12 |
| -bayi | – | | – | 3 |
| -dayi | – | | – | 2 |
| -wayi | – | | – | 4 |

15:28 *Biyungbai nurunba*

biyangbayi nurunba

Your Father

father-ITEM ye-all-of

Your father [i.e. of you-all].

15:29 *Biyungbai bara nurunba*

biyangbayi bara nurunba

Your Fathers they

father-ITEM they-all ye-all-of

They are your fathers.

Key (1850)

15.32 *Tetti noa*

didi nuwa

he is dead

dead he

He (is) dead.

15.33 *Tettitetti bara*

didi didi bara

They are dead

dead they-all

They (are) emphatically dead.

16:25 *Wiyān-bāng,*

wiyan bang

I speak.

speak-now I

I speak.

16:26 *Wiyān-bi,*

wiyan bi

Thou speakest.

speak-now thou

You speak.

Key (1850)

16:27 *Wiyān-noa*
wiyan nuwa

He speaks.

speak-now he

He speaks.

16:28 *Wiyān-bountōa,*
wiyan buwanduwa

She speaks.

speak-now she

She speaks.

16:29 *Wiyān-ngāli,*
wiyan ngali

This it speaks.

speak-now this-fellow

This fellow speaks.

16:30 *Wiyān-ngēen,*
wiyan ngiyin

We speak.

speak-now we-all

We speak.

Key (1850)

16:31 *Wiyān-bānūng,*
wiyān ba nung

I speak to thee.

speak-now I-thee

I speak to you.

16:32 *Wiyān-bāli-bulun.*
wiyān bali bulun

We two speak to you two.

speak-now we-two ye-two

We two speak to you two.

16:33 *Wiyellin-bāng,*
wiyilin bang

I am speaking.

speak-ing-now I

I am speaking.

16:34 *Wiyellin-bānūng,*
wiyilin ba nung

I am speaking to thee.

speak-ing-now I-thee

I am speaking to you.

Key (1850)

16:35 *Wiyellan-bāng,*

wiyilan bang

I speak and continue to speak. I tell.

speak-persist-now I

I am persistently speaking.

17:1 *Wiyellān-bānūng,*

wiyilan ba nung

I tell thee.

speak-persist-now I-thee

I am persistently speaking to you.

17:2 *Wiyellān-bāli,*

wiyilan bali

We two tell one another. Converse.

speak-RECIP-now we-two

We-two speak to one another [i.e. converse].

17:3 *Weyellitn-bāng,*

wiyililin bang

I am speaking and continue to speak. Talking.

speak-ing-ing-now I

I am constantly speaking.

Key (1850)

17:4 *Wiyān-ngali-ko CLOCK-ko,*

wiyān ngaligu CLOCKgu

The clock strikes. (Clock is English.)

speak-now this-ERG clock-ERG

This clock speaks [i.e. strikes].

17:5 *Mukkākā tibbin-to wiyān.*

magaga dibindu wiyān

The cock crows.

cackle bird-ERG speak-now

The bird cackle-speaks [i.e. cackles].

23:4 *wonnung ke ?*

wanang Gi

where is ?

where be

Where is (it)?

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be' "
[Dixon 1980 491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga** / **gi** 'be' WOULD BE
A TkId INVENTION.

23:32 *mirrul-lāng-bāng*

miralang bang

I am miserable

poor-ness I

I am poor-ness [i.e. I am miserable].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES
(SOMETIMES **-gan**, **-ban**, **-lan**)
RELATE TO THE stem-forming
suffixes **-ga** 'be', **-ba** 'do', **-la**,
COMBINED WITH THE
nominaliser (noun-maker) **-ng**,
YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Key (1850)

25:14 *ngi-noa-bi*

nginuwa bi

thou remainest but I go, understood.

farewell [remain?] thou

You, farewell. DOUBTFUL

DOUBTFUL WORD: *nginuwa*

nginuwa ANALYSIS DOUBTFUL
THE WORD OCCURS 7 TIMES,
POSSIBLY MEANING 'farewell',
'remain', 'that way'

26:18 *kummurrurbunbilliko [sic]*

gamarabanbiligu

See K for explanation of **kum. Murrurr**, causation, power, instrumentality, power and instrumentality combined, ready to act, instrumental causation. For **bunbilliko** see B, for to permit, to cause to be by instrumental causation, for to let it betide, for to let it come upon.

be-make-urg-permit-ing-for

For urgently permitting to be [i.e. for allowing it to come about].

30:17 *Ngatun tun-billiella-noa barun talokan.*

ngadun danbilyila nuwa barun dalugan

And he divided unto them the property.

AND divide-do-ing-recently he them-all hold-BEness (property)

And he was dividing (to) them the property.

Key (1850)

30:25 *Tungngun-billiā nura.*

dangGanbiliya nura

Show yourselves; imperative form.

show-do-RFLX-IMP! you-all

You must show yourselves!

30:26 *Kapirro-wirri-ban-billin.*

gabiru wiribanbilin

I am perishing with hunger.

hunger-using operate-permit-ing-now

(Someone) is permitting operating using [i.e. from] hunger.

DOUBTFUL WORD

I am perishing with hunger.

Kapirro-wirri-ban-billin

hunger-using **operate**-permit-ing-now
PERHAPS MORE APPROPRIATE:

didi-banbi-li-n

dead-permit-ing-now
perishing

31:3 *Minnung-bullin-bi?*

minang balin bi

What object art thou effecting ? What are you doing ? What are you about?

what do-ing-now thou

What are you doing?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

31:5 *Tetti-bullin-bang,*

didibalin bang

I am dying.

dead-do-ing-now I

I am dying.

Key (1850)

31:8 *U-pullin-bang yirring-ko wiyelliko.*

ubalin bang yiringGu wiyiligu

I am writing, or I am using the quill for to communicate, to speak, to say.

do-ing-now I point-using speak-ing-for

I am doing [i.e. writing] using a point for speaking [i.e. communicating].

31:11 *U-mullin-bang yirring-ko pen-ka-killiko.*

umalin bang yiringGu PEN gagiligu

I am making a pen; literally, I am causing for the quill, for to become a pen; pen,

make-ing-now I point-using PEN be-be-ing-for

I am making a pen using a point [i.e. quill] for being [i.e. I am using a point for being making a pen].

31:15 *Tetti-kakulla-noa, wonto ba yakita moron noa katea kan.*

didi gagala nuwa wandu ba yagida murun nuwa gadiyagan

He was dead, but now he is alive again

dead be-be-PH he instead DONE now alive he be-AFF-again-now

He was dead, instead now he is alive again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

31:20 *Tetti-ka-ba-noa.*

didiga ba nuwa

He is actually dead; literally he died, (and) he is in a state of death.

dead-be DONE he

He >done<-(is) dead.

Key (1850)

31:22 *Wunnul unni kakillin.*

wanal ani gagilin

This is summer season, or warm now.

hot this be-be-ing-now

This is being hot [i.e. summer].

31:25 *Wunnul unni kakullin.*

wanal ani gagalin

The summer is now coming, literally, the warmth is of its own power becoming to be in the present state

hot this be-be (urg)-ing-now

This is definitely being hot [i.e. summer].

31:31 *Boung-kulleun-bo-ta yuna Piriwol ta ngatun pai-kulleun Simonkin.*

bungGaliyan bu da yuna biriwal

da ngadun bayigaliyan SIMONgin

The Lord hath arisen indeed, and hath appeared unto Simon.

rise-be-ing-did EMPH AFFirm true chief
AFFirm AND appear-do-ing-did SIMON-at

The chief, aye, was rising, indeed,
and was appearing at [i.e. to] Simon.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only
to which it is affixed; thus *wakōl-bo-ta*,
one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

Key (1850)

31:34 *Punnul-ba-polōng-kulli-ngēl.*

banal ba bulungGalingil

The west; literally, Punnul, the Sun; ba, the verbal being is; polong, to sink; kulli, of his own

sun DONE enter-be-ing-place

The sun entering place [i.e. where the sun sets, the west].

ba FUNCTIONS

| | |
|---------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

32:3 *Pai-kullinnun-bāra-ba.*

bayigalanan bara ba

When they shoot forth;

appear-be-ing-will they-all WHEN/if

When they will be appearing.

32:6 *Pōrkullitōara.*

burgalidwara

That which is born; literally, that which hath dropped itself of its own power, that which hath fallen of itself.

drop-be-ing-done to

Drop-endowed [i.e. born, fallen, dropped].

32:8 *Poai-kullēun-ba.*

buwayigaliyan ba

As soon as it sprung up

grow-be-ing-did DONE

(It) was done-growing [i.e. it had grown].

Key (1850)

32:12.1 *Tetti-ko-lang-bāng,*
didigulang bang

I am about to die.

dead-towards I

I (am) towards dead [i.e. am about to die].

32:12.2 *Waita-kolāng-bāng,*
wadagulang bang

I am about to depart

depart-towards I

I am towards [i.e. about to] depart.

32:13 *Pirriwol-kolāng-noa,*
biriwalgulang nuwa

he is about to be king.

chief-towards he

He becoming chief.

32:14.1 *Wūruwai-kolāng-bāra,*
wuruwayigulang bara

they are about to fight.

fight-ITEM-towards they-all

They are towards [i.e. about to] fight.

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -bayi | – | | | – | 3 |
| -dayi | – | | | – | 2 |
| -wayi | – | | | – | 4 |

Key (1850)

32:14.2 *Tanān-bāng-wiyelliko,*

danan bang wiyiligu

I am come for to speak, I am come for the purpose of speaking.

approach I speak-ing-for

I approach for speaking.

32:16 *Tanān-bāng wiyauwil-koa-bānūng,*

danan bang wiyawilguwa ba nung

I am come in order to speak to thee, I am come that I might speak to thee.

approach I speak-might-having I-thee

I approach so that I might speak (to) you.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**

32:17 *Wiyauwil-koa-bānūng,*

wiyawilguwa ba nung

I wish to speak to thee.

speak-might-having I-thee

I might speak-doing (to) you.

32:19 *Ngurrulli-ta,*

ngarali da

it is the act of hearing.

hear-ing AFFirm

Hearing, aye.

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

Key (1850)

32:23 *Kai umilli tia.*

gayi umili diya

Come and help me; literally, come, exercise causative power with me;

come make-ing-IMP! me

Come, (you) must be making [i.e. helping] me!

MEANINGS: gayi

gayi: 'come!'

gayi: 'stop!'

gayi: 'hey!'

gayi: call

-gayi: because, from, at, about

-gayi: ITEM

32:24 *Umillā bi tia,*

umiliya bi diya

help me, or cause the exercise of power to me, assist me.

make-ing-IMP!! thou me

You must be making [i.e. helping] me.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

32:28.1 *Ngurrur-mullā-bōn,*

ngaramala bun

cause him to hear, to know;

hear-make-IMP! him

(You) must make him hear [i.e. know, understand].

32:28.2 *Kamullālla nua yantín birung umulli-birung,*

gamalala nuwa yandinbirang umalibirang

He rested from all the work; literally, he caused himself to be from all, from the act of causation and effective power.

be-make-persist-PH he all-away from make-ing-away from

He persistently was [i.e. rested], from all working.

Key (1850)

32:32 *Umā nua yantín-tārra.*

uma nuwa yandindara

He made all things.

make-PH he all-PLUR

He made all things.

32:33 *Umān bāng unni.*

uman bang ani

I make this.

make-now I this

I make this.

32:35 *Pirrāl-mulla bōn.*

birmala bun

Urge him, constrain him, hard at him.

hard make-IMP! him

(You) must hard-make him [i.e. harden, toughen, him].

32:36 *Pirrirāl-mullīn bōn.*

biriral umalin bun

Make him hard, cause him to be hard.

hard-make-ing-now him

Making him hard [i.e. strengthening him].

Key (1850)

33:2 *Na-mun-billiko tia umullă.*

namanbiligu diya umala

Cause me, for to be permitted to see.

see-make-permit-ing-for me make-IMP!

(You) must make me for being able to see!

33:3 *Kummun-billă bin nakilliko.*

gamanbila bin nagiligu

Let it be permitted to cause thee for to see equivalent to, receive thy sight.

be-make-permit-IMP! thee see-be-ing-for

(Someone) must permit you for seeing [i.e. You be allowed to see].

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

33:8 *Pitul-kunnun bi,*

bidalganan bi

thou wilt be joyful.

joy-be-will thou

You will be joy(ful).

33:9 *Pitul-bunnun bi,*

bidalbanan bi

thou wilt rejoice.

joy-do-will thou

You will rejoice.

Key (1850)

33:11 *Būng-būng-ngullă.*

bung bungGala

Kiss, that is, effect a kiss.

kiss-be-IMP!

(You) must kiss!

33:12 *Būng-būng-kummunbillă bōn.*

bung bung Gamanbila bun

Let him kiss.

kiss-be-make-permit-IMP! him

(You) must permit him to kiss.

33:13.1 *Būng-būng-ngatoa.*

bung bung ngaduwa

It is I who kiss.

kiss I

I, kiss.

33:13.2 *Būng-būng-ngān bāng,*

bung bungGan bang

I kiss.

kiss-be-now I

I do kiss.

Key (1850)

33:15 *Būng-būng-ngatōara.*

bung bungGadwara

That which is kissed.

kiss-be-done to

Kiss-endowed [i.e. kissed].

PASSIVE: -dwara

TkId USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

33:17 *Tetti-bung-ngā bōn.*

didibangGa bun

He is killed. Literally, person hath killed him.

dead-do-compel-PH him

(Someone) killed him.

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE
IN THE ACTIVE VOICE. IN SUCH
INSTANCES, THE UNIDENTIFIED
SUBJECT OF PASSIVE USAGES IS
INDICATED BY '(someone)'.

33:18 *Tetti-bung-ngā bōn bāng.*

didibangGa bun bang

I have killed him.

dead-do-compel-PH him I

I killed him.

33:24 *Pai-pilliko Marai-to.*

bayibiligu marayidu

For the spirit to appear.

appear-do-ing-for spirit-ERG

The spirit for appearing

Key (1850)

33:5 *Pai-pēa noa ELIAS.*

bayibiya nuwa ELIAS

Elias he appeared.

appear-do-PH he ELIAS

Elias, he appeared.

33:26 *Pai-pēa bōn ANGELo.*

bayibiya bun ANGEL

An angel appeared to him.

appear-do-PH him ANGEL

An angel appear (to) him.

33:29.1 *Upān bāng unni.*

uban bang ani

I do this.

do-now I this

I do this.

33:29.2 *Upān bāng ngaliko.*

uban bang ngaligu

I use this.

do-now I this-using

I use this.

Key (1850)

33:30 *Upullín bāng ngali-ko BROOM-ko.*

ubalin bang ngaligu BROOMgu

I am sweeping with the broom; literally, I am exercising personal power privative of effect upon, but, with the broom.

do-ing-now I this-using BROOM-using

I am doing [i.e. sweeping] using this broom.

33:33 *Ngaliko BROOM-ko upullín murrōng.*

ngaligu BROOMgu ubalin marurung

The broom is sweeping well, privative of being the actual verbal being who acts.

this-ERG BROOM-ERG do-ing-now good

This broom is doing good [i.e. is sweeping well].

-gu FUNCTIONS: ERG/PURP/INSTR/OPP

-gu MOSTLY MARKS THE SUBJECT OF A TRANSITIVE SENTENCE: ERGative.

-gu PURPositive 'for' / -gu DATive 'to'

-gu INSTRumental 'using'

-gu OPPose 'against' [RARELY]

| | | | | |
|-----|---------------|------------------------|--------------------------|----------------------------|
| -gu | ERG (many) | DAT/ PURP (many) | INSTR using (many) | OPP against 14 appx. |
|-----|---------------|------------------------|--------------------------|----------------------------|

34:1 *Upullín bāng Ngatoa-bo kipai-to.*

ubalin bang ngaduwabu gibayidu

I am anointing myself with ointment; literally, I am doing myself with grease; or I am greasing myself.

do-RFLX-now I I-EMPH fat-using

I am doing [i.e. anointing] myself, emphatically-I, using fat [i.e. ointment].

34:3 *Upullā binōun kōpurro konēn kakilliko.*

ubala bi nuwan gabaru gunin gagiligu

Paint her red, to be pretty.

do-IMP! thou-her red-using pretty be-be-ing-for

You must do [i.e. paint] her, using red, for being pretty.

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

Key (1850)

34:8 *Konēn-ta Upatōara bountōa,*
gunin da ubadwara buwanduwa

she is prettily done; literally, it is pretty that which is done.

pretty AFFirm do-done to she

She (is) do-endowed pretty, aye [i.e. she is is done pretty(ly)].

da FUNCTIONS

da AFFirm
 da ABSTR
 -da LOCative
 da

PASSIVE: -dwara

Tkld USED **-dwara**: done to
 TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
 RENDERED: speak-, hide-, give-endowed

34:13 *Kabo, kabo, ngalitin upatōarin kopurrin.*

gabu gabu ngalidin
ubadwara gubarin

Stay, stay, on account of the painting red.

stop stop this-because
 do-done to red-because

Stop, stop, because of the do-endowed red
 [i.e. because of the red (painting)].

gabu: presently / stop

THE MOST COMMON MEANING FOR **gabu** IS 'presently', AND IS THE MEANING IN THE SYDNEY LANGUAGE, AND IN Wnra, Gdg, Dark, Kre. THIS MEANING DOES NOT EXTEND SOUTH OF Botany Bay NOR ACROSS the Great Dividing Range

gabu: 'stop' ALSO IN Awa, Bpi, Wnra, Kre

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS. THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

34:18.1 *Murrorōng ta unni.*

marurung da ani

This is good.

good AFFirm this

This (is), aye, good.

Key (1850)

34:18.2 *Keawai murrorōng korien.*

giyawayi marurungGurin

No it is not good.

no good-lacking

No good-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

34:19.1 *Kipai ta unni.*

gibayi da ani

This it is actually fat.

fat AFFirm this

This is fat.

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

34:19.2 *Ta-rar-rān.*

dararan

It is not, meaning the substance.

that not

It is not.

34:20 *Keawarān bāng murrorōng korien.*

giyawaran bang marurungGurin

I am not comfortable; literally,

not-now I good-lacking

I am not good-<lacking> [i.e. not comfortable].

Key (1850)

34:29 *Na-tān-bāng,*
nadan bang

I see.

see-AFF-now I

I do see.

34:30.1 *Na-korien-bāng,*
nagurin bang

I see not.

see-lacking I

I (am) see-lacking [i.e. I (can)not see].

34:30.2 *Nakulla bāng,*
nagala bang

I saw.

see-be-PH I

I saw.

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

34:30.3 *Na-pa-korien-bāng,*
nabagurin bang

I saw not.

see-do-PH-lacking I

I did not see.

ba FUNCTIONS

| | |
|---------|--------------|
| -ba- | do |
| ba | WHEN/if |
| ba | DONE |
| ba / BA | NEGative |
| ba | place of |
| ba | would (have) |

Key (1850)

35:1 *Ya-noa na-mai-nga yikora.*

yanuwa namayinga gura

do not be seeing and perceive not;

or do not in your manner be looking without causing yourself to exercise your faculty of sight.

let-it-be see-almost-IMP! not

Desist! (You) must not almost see [i.e. do not peep, half-see].

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

35:8 *Ya-noā naki yi-kora,*

yanuwa nagi gura

do not look.

let-it-be see-be-IMP! not

Desist! (You) must not see [i.e. look].

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

35:9.1 *Yanōa nakilli-bān-kora,*

yanuwa nagili ban gura

do not be looking.

let-it-be see-be-ing-IMP! do-now not

Desist! (You) must not do seeing [i.e. not be looking].

IDIOM ban Gura

ban Gura

do-now not

don't do

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

35:9.2 *Yari be nanun,*

yari bi nanan

thou must not look. Prohibition requires the future.

stop thou see-will

You will [i.e. must] not see.

Key (1850)

35:10 *Ngān ke unnoa kore?*

ngan Gi anuwa guri

Who is that man?

who be that man

Who is that man?

VERB 'to be'

ACCORDING TO R.M.W. DIXON,
"Most Australian languages lack
any verb 'to be' "
[Dixon 1980 491:12]
IF THIS IS THE CASE FOR
Awabakal, **ga** / **gi** 'be' WOULD BE
A TkId INVENTION.

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

35:11 *Ngān kāng?*

ngan gang

... is the answer if you do not know the person, being another question; literally, being who?

who be-now (not know)

Who (is it)? Goodness knows.

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
TkId STATES THESE TO BE IDIOMS.
gan: 'not know (nor care)', 'unknown'
PERHAPS LITERALLY: be-now, 'being'
ngadang: 'not know', 'nothing', 'from no
cause'

35:13 *ngurrur korien bāng,*

ngaragurin bang

I do not know, ... but it would in reality mean I do not know what is said, or I do not perceive by the ear what is spoken.

hear-lacking I

I do not hear [i.e. know].

35:16 *ngimilli bōn bāng,*

ngimili bun bang

I personally know him.

know-make-ing him I

I am knowing him.

Key (1850)

35:17 *Keawarān bāng nurun ngimilli korien,*

giyawaran bang nurun ngimiligurin

I personally know you not.

not-now I ye-all know-make-ing-lacking

I am not knowing-<lacking> you-all [i.e. I do not know you].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

35:22 *Wonto ba niuwoa ngābullinnun tia emmoung mikān ta kore ka, ...*

wandu ba nyuwuwa nganbalinan diya imuwung miganda guriga

Whereas he who will be whoing of me in the presence of men, ...

instead DONE he who-do-ing-will me me in front-at man-at

But [i.e. rather than] he (who) will be 'who'-ing me, me, in front of at men, ...

35:23 *... ngābullinnun wāl bōn mikān ta ANGELō ka ELOI-koba ka.*

nganbalinan wal bun miganda ANGELga ELOIgubaga

... certainly will be whoing of him in the presence of angels belonging to Eloi. (God.)

who-do-ing-will certainly him in front-at ANGEL-at GOD-of-at

... (who) will be 'who'-ing certainly him in front of at the angel of God?

35:32 *Ngatun wēlko-rrinnun wāl bara bōn, ngatun tetti wāl bon wirrinnun.*

ngadun WIYILgurinan wal bara bun / ngadun didi wal bun wirinan

And they shall scourge him and put him to death.

AND flog-for-INSTR-will certainly they-all him / AND dead certainly him operate-will

And they will certainly flog him, and will certainly operate him dead [i.e. will kill him].

Key (1850)

36:1 *Wirrīn wibbi-ko,*
wirin wibigu

the wind moves (it, understood).

operate-now wind-ERG

the wind operates [i.e. blows, does something].

36:4 *Tūrrullīn tia toping-kō.*

duralin diya dubingGu

The mosquito is stinging me; piercing.

pierce-ing-now me mosquito-ERG

The mosquito is piercing me.

36:5 *Tūrrā bōn Warrai-tō*

dura bun warayidu

The spear has speared him; pierced.

pierce-PH him spear-ERG

The spear pierced him.

36:6 *Tūrrunnun banūng LANCETo.*

duranan ba nung LANCETdu

I will pierce thee with the lancet.

pierce-will I-thee LANCET-using

I will pierce you using the lancet.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee **ba-nung** she thee **bin-toa**
I her **ba-noun**
thou me **bi-tia** thou her **bi-noun**
thou him **bi-nung**
he thee **bi-loa** (he me **tia-loa**)

Key (1850)

36:10 *Niuwoaba ngurriung-kān ngurrulliko, ngurrurbunbillä bōn*

nyuwuwa **ba** ngariyangGan ngaraligu / ngarabanbila bun

He who hath ears to hear let him hear.

he DONE ear-agent hear-ing-for / hear-permit-IMP! him

He done ear-agent for hearing [i.e. has ears for hearing], (someone) must permit him (to) hear.

DOUBTFUL WORD

nyuwuwa **ba** : he-...
RATHER THAN **ba** DONE, THIS
MIGHT MORE REALISTICALLY BE:
bu EMPH: emphatically-he. he himself

36:17 *Poai-buntinnun koiwon-tō,*

buwayibandinan guwiwandu

the rain will cause it to grow; literally, ...

grow-do-AFF-will rain-ERG

The rain will grow-do (it) [i.e. the rain will make it grow].

36:30 *Yān-tīn bara perrewul-bun-telli-ko,*

yandin bara biriwalbandiligu

for all who exalt themselves

all they-all chief-do-AFF-RFLX-for

For they (who) chief themselves [i.e. exalt themselves].

36:32 *Morōn-ta-ka-tēa-kun-nun tetti ka-birung,*

murun da gadiyaganan didigabirang

the resurrection from the dead;

life ABSTR be-AFF-again-will dead-away from

(Someone) will be being alive again, from (the) dead.

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**
57 **future** tense: **-nan**
37 **past historic** PH and IMP!: **-∅**
0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

Key (1850)

37:2 *Yānōa tetti katēa kun,*

yanuwa didigadiyagan

let be, lest it become dead.

let-it-be dead-be-AFF-lest-now

Desist! Lest (it) be dead.

INTERJECTIONS

| | |
|--------------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| biyara amaze (wow) | yari stop, mayhap |
| gabū stop | yayi hold on! |
| gadi, gadyu pain (alas) | yabalan woe |
| gayi come | yanawu let-it-be (desist) |
| gayi hey gi huh | yaguwayi beware |
| ma go on! | yila ho (hey) |
| wa ahem | yila biyara hey, wow |
| wiwi warning (Mind!) | |

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

37:3 *Yānōa tetti burrēa kun,*

yanuwa didibariyagan

let be, lest it die.

let-it-be dead-do-INERT-lest-now

Desist! Lest (it) dead [i.e. die].

ba FUNCTIONS

| |
|-------------------------|
| -ba- do |
| ba WHEN/if |
| ba DONE |
| ba / BA NEGative |
| ba place of |
| ba would (have) |

-i / -a FUNCTIONS

SUFFIX FORMS **-i, -a**
DISTINGUISH 'inert' FROM urg(ent)

| | | |
|------------|------------|-------------|
| -bi | -ba | do |
| -gi | -ga | be |
| -mi | -ma | make |
| -ri | -ra | INERT / URG |

37:7 *Uwil koa bāng,*

uwilguwa bang

I wish to move; I tend towards; I incline.

move-might-having I

I might move.

37:8 *Tāuwil koa bāng,*

dawilguwa bang

I wish to eat;

eat-might-having I

(So that) I might eat.

Key (1850)

37:9 *Waita-wauwil koa bāng,*

wada wawilguwa bang

I wish to depart; I intend to depart.

depart move-might-having I

I might depart-doing.

37:10 *Tanān bi wolla waitā koa bāng uwauwil,*

danan bi wala / wadaguwa bang uwawil

approach thou, come, in order that I might depart, for I wish to go.

approach thou move-IMP! / depart-having I move-might

You must approach-move so that I might depart-move [i.e. Come, so that I might leave].

37:12 *Wiyauwil koa bōn bāng,*

wiyawilguwa bun bang

I wish to tell him;

speaking-might-having him I

I might speak-doing [i.e. tell] him.

37:18.1 *Wirrillēen bāra wapara,*

wiriliyan bara wabara

they smote the breast.

operate-ing-did they-all chest

They operated [i.e. beat] (their) chest(s).

INALIENABLE POSSESSION

SOME LANGUAGES, NOT JUST ABORIGINAL, DO NOT INDICATE POSSESSION OF BODY PARTS, BECAUSE THERE IS NO QUESTION AS TO WHOM THE PART BELONGED. THIS MIGHT BE AN INSTANCE WHERE SUCH A CIRCUMSTANCE OBTAINED.

Key (1850)

37:18.2 *Wirrillinnun Wirrillikannētō,*
wirilinan wiriliganidu

will sweep with the sweeper; literally, will knock away with that which knocks away;
because when the blacks sweep they knock the ground with boughs, and so remove the rubbish, to swab with a swab.

operate-ing-will operate-ing-entity-using

(Someone) will operate [i.e. sweep] using the operating [i.e. sweeping] entity [i.e. someone will sweep using the sweeper].

37:26 *Waitā wonnun bāng ENGLAND-kolang,*
wada wanan bang ENGLANDgulang

I will depart and will go to England.

depart move-will I ENGLAND-towards

I will depart-move towards England.

37:27 *Tanān noa uwollín ENGLAND-ka-birung,*
danan nuwa uwalin ENGLANDgabirang

he approaches coming from England; he is coming from England.

approach he move-ing-now ENGLAND-away from

He is approach-moving from England.

37:28 *Uwēa-kunnun bāng,*
uwiyaganan bang

I will come again. *Tanan*, understood.

move-again-will I

I will move [i.e. come] again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga**
IS USED FOR BOTH 'again' AND 'lest'.

189 **present** tense: **-n**

57 **future** tense: **-nan**

37 **past historic** PH and IMP!: **-∅**

0 **past** tense: **-yan**

POSSIBLE: more [10]; emph [13]

Key (1850)

37:29 *Uwēa-kunnun bāng,*

uwiyaganan bang

I will go again. *Waita* must then be understood.

move-again-will I

I will move [i.e. depart] again.

-yaga: 'again' / 'lest'

THE DERIVATIONAL SUFFIX **-yaga** IS USED FOR BOTH 'again' AND 'lest'.

189 present tense: **-n**

57 future tense: **-nan**

37 past historic PH and IMP!: **-∅**

0 past tense: **-yan**

POSSIBLE: more [10]; emph [13]

37:30 *Ya noa uwi-yi-kora,*

yanuwa uwi gura

do not go.

let-it-be move-IMP! not

Desist! (You) must not nove [i.e. go].

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

37:31 *Uwolli bān-kora,*

uwali ban gura

do not be moving away, hither or thither, as understood.

move-ing do-now now

Do not be moving (away).

IDIOM ban Gura

ban Gura

do-now not

don't do

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

38:2 *Wonta noa ba ngurrā ngakoiyā barun ba,*

wanda nuwa ba ngara ngaguwiya barunba

but he perceived their craftiness; literally, whereas as he knew their deception, or feigning to be just men, understood.

instead he DONE hear fib-speak-PH them-all of

Instead he >done<-heard [i.e. perceived] their fib-speak(ing) [i.e. craftiness].

Key (1850)

38:4 *Yānti bi weyellǎ,*

yandi bi wiyila

thou shalt say thus in this manner.

thus thou speak-IMP!

You must speak thus.

38:5 *Yānti bāng wiyā,*

yandi bang wiya

I said so.

thus I speak-PH

I spoke thus.

38:6 *Yakoai bīn wiyān,*

yaguwayi bin wiyan

how is it told to thee?—in what manner.

how thee speak-now

How does (someone) speak (to) you?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

38:7 *Ngia kai bāng wiyā bōn yanti,*

ngiyagayi bang wiya bun yandi

thus I told him thus; literally, this is that which I actually told him; so, thus, in this manner.

like this I speak-PH him thus

I spoke thus (to) him, like this.

Key (1850)

38:10 *Mupai-kān,*
mubayigan

one who is dumb.

shut-HAB-agent

Shut-agent [i.e. a dumb person].

38:11 *Kaiyellēun clock-ko wiyelli-birung,*
gayiliyan CLOCKGu wiyilibirang

the clock has ceased to strike; literally, the clock has to be and continues in the state and manner of being now from a certain manner of motion; from talking.

call-ing-did CLOCK-ERG speak-ing-away from

The clock was away from speaking-calling [i.e. had ceased striking].

38:21 *Wi-yēl-lǎ bōn,*
wiyila bun

speak to him.

speak-IMP! him

You must speak (to) him!

38:22 *Wi-yel-līn nōa,*
wiyilin nuwa

he is talking.

speak-ing-now he

He is speaking.

Key (1850)

38:23 *Wi-yel-lān bāli,*
wiyilan bali

we two are conversing.

speak-RECIP-now we-two

We-two are speaking to one another [i.e. conversing].

SUFFIX -la

| | |
|-----------|--------------------|
| -la: | PH (Past Historic) |
| -la: | IMP! (Imperative) |
| -la / -li | -ing (continuous) |
| -la: | persist |
| -la: | permit |
| -la: | RECIP (reciprocal) |

-i / -a FUNCTIONS

| | | |
|-----------------------------------|------------|-------------|
| SUFFIX FORMS -i, -a | | |
| DISTINGUISH 'inert' FROM urg(ent) | | |
| -bi | -ba | do |
| -gi | -ga | be |
| -mi | -ma | make |
| -ri | -ra | INERT / URG |

38:24.1 *Wi-yān bāng,*
wiyan bang

I speak;

speak-now I

I speak.

38:24.2 *wi-yān clock-ko,*
wiyan CLOCKgu

the clock strikes.

speak-now CLOCK-ERG

The clock speaks [i.e. strikes].

38:26 *Wiyā bali wi-yel-lin-nun?*
wiya bali wiyilinan

say, shall we two converse?

QUESTION we-two speak-RECIP-will

QUERY: Will we-two speak to one another [i.e. converse]?

Key (1850)

39:30.1 *Sydney ka-ba nōa,*
SYDNEYgaba nuwa

he is at Sydney;

SYDNEY-at he

He is at [i.e. in] Sydney.

39:30.2 *butikkang ka-ba nōa,*
badigangGaba nuwa

he is on the beast, on horseback;

bite-BEness-at he

He is at the bite-thing [i.e. he is on the animal].

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

39:33 *tetti nōa ka-ba,*
didi nuwa ga ba

he is dead; this phrase shows the two senses of the verb to be in ka and ba. The idea is, he bath died and he is in a death state, and which combined shews that he actually remains dead;

dead he be DONE

He >done<-is dead.

40:10 *Ngatun munmīn bāra ba upēa bōn.*

ngadun manmin bara ba ubiya bun

And when they had blinded him, privatively of reality, or made him apparently blind, that is, blindfolded him.

AND blind they-all WHEN/if do-PH him

And when they did blind him [i.e. blindfolded him].

Key (1850)

40:14 *Munmīn bāng kakulla yakita natān bāng.*

manmin bang gagala / yagida nadan bang

I was blind, now I see.

blind I be-be-PH / now see-AFF-now I

I was blind, now I see.

40:16 *Na-kil-li-ēl-la nōa ba.*

nagiliyila nuwa ba

As he was in the act of seeing, or while he was looking, when he looked.

see-be-ing-recently he WHEN/if

When he was seeing.

40:20 *Koiwon-to ba-tīn.*

guwiwandu badin

It rains,

rain-ERG bite-now

The rain bites.

40:30.1 *Wiyā unni murrorong ta?*

wiya ani marurung da

Say, is this good?

QUESTION this good AFFirm

QUERY: (Is) this good, aye?

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Key (1850)

40:31 *Keawai murrorōng korien unni ta.*

giyawayi marurungGurin ani da

No, this it is not good.

no good-lacking this AFFirm

No, this (is) good-lacking [i.e. is not good].

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

40:32 *Wiya unni murrorong ta-killiko?*

wiya ani marurung dagiligu

Say, is this good for to eat? any person understood;

QUESTION this good eat-be-ing-for

QUERY: (Is) this good for eating?

40:34 *Tararān murrorōng korien.*

dararan marurungGurin

It is not good, as a substance.

that not good-lacking

That (is) not good-<lacking>.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic ba
- ALSO no + NEGative gura

40:35 *Keawarān murrorōng korien takilliko unni.*

giyawaran marurungGurin dagiligu ani

No, it is not good for to eat this.

not-now good-lacking eat-be-ing-for this

No, this is good-lacking for eating [i.e. this is no good for eating].

Key (1850)

41:1 *Murromurrorōng unnoa takilliko.*

maru marurung anuwa dagiligu

That is very good for to eat; a reduplication for *very*.

good good that eat-be-ing-for

That is emphatically-good for eating.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

41:3 *Ta-tān bāng.*

dadan bang

I it is who eat now; for I eat; not emphatic.

eat-AFF-now I

I eat.

41:4 *Ngatōa tatān keawarān bi, ngintōa ta-korien.*

ngaduwa dadan / gayawaran bi / nginduwa dagurin

It is I who eat now; it is not thou; it is thou who eatest not; emphatic.

I eat-AFF-now / not-now thou / thou eat-lacking

I eat, not you. You (are) eat-lacking [i.e. you do not eat].

41:6 *Keawarān bāng ta-killi korien.*

gayawaran bang dagiligurin

I be not eating.

not-now I eat-be-ing-lacking

No, I am eating-lacking [i.e. I am not eating].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

Key (1850)

41:7 *dagilin bang*

dagilin bang

I am eating; the presentiality is in the *n*.

eat-be-ing-now I

I am eating.

41:8 *Ya nōa ta-ki-yi-kōra.*

yanuwa dagi gura

Let be, eat not.

let-it-be eat-be-IMP! not

Desist! (You) must not eat!

INTERJECTIONS

ala ho (hey)

biyara amaze (wow)

gabu stop

gadi, gadyu pain (alas)

gayi come

gayi hey **gi** huh

ma go on!

wa ahem

wiwi warning (Mind!)

ya ah!

yari stop, mayhap

yayi hold on!

yabalan woe

yanawu let-it-be (desist)

yaguwayi beware

yila ho (hey)

yila biyara hey, wow

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

41:9 *Ya noa ta-kil-li-ban-kōra.*

yanuwa dagili ban gura

Let be, do not be eating.

let-it-be eat-be-ing-IMP! do-now not

Desist! Do not be eating.

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION OCCURS ABOUT 30 TIMES IN THE RECORDS

41:10 *Ta-munbillā bōn.*

damanbila bun

Let him eat.

eat-make-permit-IMP! him

(You) must not permit him to eat!

Key (1850)

41:11 *Ta-mun-bi-yi-kōra bōn.*
damanbi gura bun

Let him not eat.

eat-make-permit-IMP! not him

(You) must not permit him to eat!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

41:12 *Tamunbi-korien bara bōn.*

damanbigurin bara bun

They would not let him eat.

eat-make-permit-lacking they-all him

They permit-lacking him to eat [i.e. they do not let him eat].

41:13 *Ta-nun wāl noa.*

danan wal nuwa

He determines he will eat.

eat-will certainly he

He will certainly eat.

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

41:14 *Keawai wāl noa ta-korien.*

giyawayi wal nuwa dagurin

He determines not to eat.

no certainly he eat-lacking

He is certainly not eat-<lacking> [i.e. does not eat].

Key (1850)

41:15 *Wiyă unni kakilliko? nga keawai ka korien unni, wiyă wăl?*

*wiya ani gagiligu / nga giyawayi gagurin ani /
wiya wal*

Say for to be this? otherwise no, not to be this, say the determination?
equivalent to "To be, or not to be, that is the question?"

QUESTION this eat-be-ing-for / OR no be-lacking this / QUESTION certainly

QUERY: Is this for eating? Or certainly
QUERY (is) this no(t) eat-<lacking>
[i.e. is this definitely not to be eaten]?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

DOUBTFUL Conjunctions

nga = or 69
nga = be (it is) (alternative to **ga**) 22
ngadun = and
CONJUNCTIONS UNUSUAL
"Most languages lack specific coordinating and subordinating particles, of the types 'and', 'but', 'when', 'because', 'if'. However, these are found in a few languages." [Dixon 2002:86:10]

41:19 *Upān-bāng.*

uban bang

I do with, perform.

do-now I

I do.

41:20 *Kapirri-lāng bāng.*

gabilang bang

I do hunger.

hunger-ness I

I (am) hungerness [i.e. I am hungry].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Key (1850)

41:21 *Kapirri-lāng bāng katān.*

gabilang bang gadan

I do hunger and am in that state; I starve.

hunger-ness I be-AFF-now

I am hungerness [i.e. I am hungry].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

41:23 *Kapirrirān-bang.*

gabiriran bang

I am very hungry; the reduplication gives intensity.

hunger-URG-ness I

I am urgently hungry.

41:25 *Tiirrān unni.*

dyiran ani

This is broken; merely declarative.

break-now this

(Someone) breaks this.

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

41:26 *Tiirrān ta unni.*

dyiran da ani

This it is broken; affirmatively.

break-now AFFirm this

(Someone) breaks this, aye.

da FUNCTIONS

da AFFirm
da ABSTR
-da LOCative
da

Key (1850)

41:30 *Murrorong ta.*

marurung da

It is good, affirmatively.

good AFFirm

Good, aye [i.e. (this) is good]

41:31 *Murrorong-ta-bāng katān.*

marurung da bang gadan

I am in a good state; I am well off.

good AFFirm I be-AFF-now

I am good, aye.

41:32 *Murrorong-ta-noa.*

marurung da nuwa

He is good; substitute *bang* for *noa*, and it becomes *I am good*.

good AFFirm he

He (is) good, aye.

41:34 *Murrorong-ta noa unnoa kore.*

marurung da nuwa anuwa guri

That man he is good; that is a good man.

good AFFirm he that man

That man, he (is) good, aye.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Key (1850)

41:36 *Murrorong-ta-bang unti katān.*

marurung da bang andi gadan

It is good, I remain here; equivalent to *it is good for me to remain here.*

good AFFirm I here be-AFF-now

I am here: (that is) good, aye.

PLACE

| | | | |
|---------------|-------|---------------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

42:3 *Morroï noa wiyā.*

maruwi nuwa wiya

He spake good, he blessed.

peace he speak-PH

He spoke peace.

42:4 *Yarakai noa wiyā.*

yaragayi nuwa wiya

He spake evil, he cursed.

bad he speak-PH

He spoke bad.

42:5 *Murrorong noa wiyā.*

marurung nuwa wiya

He spoke well.

good he speak-PH

He spoke good.

Key (1850)

42:6 *Yakarān noa wiyā.*

yagaran nuwa wiya

He spoke badly.

bad he speak-PH

He spoke bad.

42:8 *Tūrran-bāng*

duran bang

I pierce.

pierce-now I

I pierce.

42:9 *Tūrran-bōn-bāng.*

duran bun bang

I pierce him.

pierce-now him I

I pierce him.

42:10 *Tūrran-bōn.*

duran bun

Equivalent to **he is pierced**; *some one* understood; **who hath pierced him**; literally, pierced him.

pierce-now him

(Someone) pierce(s) him.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '**(someone)**'.

Key (1850)

42:15 *Yella-wān-bāng.*

yilawan bang

I ankle down; I move the ankle down, or sit.

sit-now I

I sit.

44:7 *Yarr-bulli-yi-kora*

yabali gura

Saw not.

saw-do-ing-IMP! not

(You) must not (be) sawing!

-yi-gura MISCONCEPTION

yikora OCCURS 120 TIMES

83 PRECEDED by -i-

36 PRECEDED by -a- (8 **wiya (yi)gura**)

3 PRECEDED BY -n-

PERHAPS THIS WAS A MIS-HEARING AND INCORRECT ANALYSIS, AND THAT THE NEGATIVE IS SIMPLY **gura**

44:8 *Yarr-bulli-ban-kora*

yarbali ban gura

Be not sawing.

saw-do-ing-IMP! do-now not

(You) must not do sawing!

IDIOM ban Gura

ban Gura
do-now not
don't do

THIS EXPRESSION
OCCURS ABOUT 30
TIMES IN THE RECORDS

44:20 *Yāng-ko-bulli-ta.*

yangGubali da

The sharpening of the saw.

buzz-for-do-ing ABSTR

Buzz doing [i.e. sharpening (something)].

Key (1850)

45:7 *Minnaring unnoa tibbin?*

minaring anuwa dibin

What is that bird?

what that bird

What (is) that bird?

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | | | |
|---------------|------------|--------------|--------------|
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

45:8 *Tibbinta unnoa bukka-kān.*

dibin da anuwa bagagan

It is a savage bird that.

bird AFFirm that anger-agent

That bird (is) an anger-agent [i.e. is savage].

-gan / -gani / -gal

- gan** agent (person who acts) (cf. Eng. **-er** baker, walker)
 - gani** entity
 - gal** belong (e.g. part of a group)
- TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

45:9 *Yakoai unnoa ta yitirrir wiyā?*

yaguwayi anuwa da yidara wiya

How is that such a one spoken? or, what is its name?

how that AFFirm name speak

How (does someone) speak that-(fellow's) name, aye?

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

45:11 *Ngiakai unnoa yitirrir birabān wiyā.*

ngiyagayi anuwa yidara biraban wiya

In this way such a one is spoken, Birabān.

like thai that name Biraban speak-PH

(Someone) speaks that-(fellow's) name like this: Biraban.

Key (1850)

45:13 *Minnaring tin yitirrir birabān wiya?*

minaringdin yidira biraban wiya

From what cause is such a one spoken *birabān*?

what-because name Biraban speak-PH

Why (does someone) speak the name Biraban?

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

45:15 *Ngali-tin wiyellitin birabiratin.*

ngalidin wiyilidin bira biradin

From this, from speaking from *bira-bira*, that is, because he says *bira*.

this-because speak-ing-because bira bira-because

Because of this, because of speaking emphatically-*bira*.

45:17 *Konēn ta birabān-ta.*

gunin da biraban da

The *birabān* is pretty.

pretty AFFirm eaglehawk AFFirm

The eaglehawk, aye, (is) pretty, aye.

45:18 *Birabān to wiyān.*

birabandu wiyān

The *birabān* cries (speaks).

eaglehawk-ERG speak-now

The eaglehawk speaks [i.e. cries].

Key (1850)

45:19 *Yāro unni birabān-koba.*

yaru ani birabanGuba

This is an egg belonging to *birabān*.

egg this eaglehawk-of

This (is) an eaglehawk's egg.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|-------|-------------|---------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

45:20 *Unni ta birabān-ko takilli-ko.*

ani da birabanGu dagiligu

This is for the *birabān* for to eat.

this AFFirm eaglehawk-for eat-be-ing-for

This, aye, (is) for the eaglehawk, for eating.

45:22 *Waita bāng birabān-ta-ko.*

wada bang birabandagu

I depart to where the *birabān* is.

depart I eaglehawk-to

I depart to the eaglehawk.

45:24 *Turā-bōn biraban unnung.*

dura bun biraban anang

Spear him, *birabān*, there.

pierce-IMP! him eaglehawk that

(You) must pierce him, yonder eaglhawk!

Key (1850)

45:26 *Minnaring-tin tetti noa? Biraban tin.*

minaringdin didi uwa / birabandin

From what cause is he dead? From birabān, as a cause.

what-because dead he / biraban-because

Why (is) he dead? Because of the eaglehawk.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

45:28 *Tulbullēen noa tibbin birabān-ka-ta-birung.*

dalbalin nuwa dibin birabangadabirang

The bird, he hath escaped from birabān.

flee-ing-now he bird eaglehawk-at-away from

The bird, it is fleeing at from the eaglehawk.

45:30 *Buloara bulla birabān-toa.*

bulwara bula birabanduwa

The two are in company with birabān.

two two eaglehawk-in company with

Two, two, in company with the eaglehawk.

45:32 *Tibbin ta birabān-ta-ba.*

dibin da birabandaba

The bird is with birabān.

bird AFFirm eaglehawk-at

The bird, eye, (is) at [i.e. with] the eaglehawk.

SUFFIX -at/ -to

- daba: *at*: for things
- ginba: *at*: for people
- dagu: *to*: for things
- ginGu: *to*: for people

Key (1850)

45:33 *Wonnung ke noa katān? Birabān-kin-ba.*

wanang Gi nuwa gadan / BirabanGinba

Where does he exist? At birabān's place.

where be he be-AFF-now / eaglehawk-at

Where does he be? At [i.e. with Biraban].

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be' "

[Dixon 1980 491:12]

IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

SUFFIX -at/ -to

-daba: at: for things

-ginba: at: for people

-dagu: to: for things

-ginGu: to: for people

45:35 *Ngiakai birabān yānti tibbin ta.*

ngiyagayi baraban yandi dibin da

Thus, biraban as a bird.

like this eaglehawk thus bird AFFirm

Like this, 'biraban' (is) thus a bird, aye.

46:8 *Ngan ke bi? Ngatoa Biraban.*

ngan Gi bi / ngaduwa Biraban

Who art thou? It is I, Birabān.

who be thou / I Biraban

Who are you? I (am) Biraban.

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

46:10.1 *Yakoai be yitirrir wiyā?*

yaguwayi bi yidara wiya

In what manner art thou such a one spoken?

how thou name speak

How do you speak (your) name?

Key (1850)

46:10.2 *Ngiakai bāng yitirrir Birabān.*

ngiyagayi bang yidara Biraban

Thus am I such a one, Birabān, (*wiyā*, spoken, understood).

like this I name Biraban

Like this, I (am) name(d) Biraban.

46:14.1 *Ngān-to bōn turā?*

ngandu bun dura

Who speared him?

who-ERG him pierce-PH

Who pierced him?

| INTERROGATIVES | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

46:14.2 *Birabān-to bōn turā.*

birabandu bun dura

Birabān speared him.

Biraban-ERG him pierce-PH

Biraban pierced him.

46:15.1 *Ngān-ūmba unni wonnai?*

nganumba ani wanayi

Whose child is this?

who-of this child

This (is) whose child?

| here / there // this / that | | | |
|--|------------|--------------|--------------|
| Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER: | | | |
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Key (1850)

46:17 *Ngān-nūng unni? Birabān-nung.*
nganung ani / Birabanung

Who is to have this? Birabān is to have personally, or, to use, &c.

who-ACC this / Biraban-ACC

This (is to, for) whom? Biraban.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

46:19 *Kurrilla unni Birabān-kin-ko.*
garila ani BirabanGinGu

Carry this to Birabān, locally.

carry-IMP! this Biraban-to

(You) must carry this to Biraban.

SUFFIX -at/ -to

- daba: **at**: for things
- ginba: **at**: for people
- dagu: **to**: for things
- ginGu: **to**: for people

46:21 *Ngān-nūng turā? Birabān-nung.*
nganang dura / Birabanung

Who is speared? Biraban.

whio-ACC pierce-PH / Biraban-ACC

(Someone) pierced whom? Biraban.

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

46:22 *Ella! Birabān ngurrulla!*
yila Biraban ngarala

O! Birabān, hearken!

ho Biraban hear-IMP!

Hey! Biraban, (you) must hear!

INTERJECTIONS

| | |
|--------------------------------|----------------------------------|
| ala ho (hey) | ya ah! |
| biyara amaze (wow) | yari stop, mayhap |
| gabu stop | yayi hold on! |
| gadi, gadyu pain (alas) | yabalan woe |
| gayi come | yanawu let-it-be (desist) |
| gayi hey gi huh | yaguwayi beware |
| ma go on! | yila ho (hey) |
| wa ahem | yila biyara hey, wow |
| wiwi warning (Mind!) | |

Key (1850)

46:23 *Ngān-kai koakillai bāra? Birabān-kai.*

nganGayi guwagila bara / BirabanGayi

About whom are they quarrelling? About Birabān, (on account of).

who-because scold-be-RECIP-PH they-all / Biraban-because

Because of whom were they were scolding each other? Because of Biraban.

46:25 *Wonta-birung bi? Birabān-ka-birung.*

wandabirang bi / BirabanGabirang

Whence comest thou? From Biraban.

where-away from thou / Biraban-away from

Where (are) you from? From Biraban.

46:27 *Ngān-katōa bountōa? Birabān-katoa.*

nganGaduwa buwanduwa / BirabanGaduwa

With whom is she? With Birabān, (in company).

who-in company with she / Biraban-in company with

She (is) in company with whom? [i.e. Whom is she with?] In company with Biraban.

46:29 *Ngān-kin-ba bountōa? Birabān-kin-ba.*

nganGinba buwanduwa / birabanGinba

With whom is she? With Birabān, that is, living with.

who-at she / Biraban-at

She (is) at whom? [i.e. Whom is she with?] At [i.e. with] Biraban.

Key (1850)

46:31 *Wonta-kul noa Birabān? Mulubinba-kul.*

wandagal nuwa Biraban / mulubinbagal

Whereof belongs Birabān? Mulubinba, of.

where-belong he Biraban / NEWCASTLE-belong

Where does Biraban belong? (To) the Newcastle mob.

47:1 *Wonta-kul-lēen hountoa Patty? Mulubinba-kul-lēen.*

wandagalin buwanduwa PATTY / mulubinbagalin

Whereof belongs Patty? Mulubinba, of.

where-belong (f) she PATTY / NEWCASTLE-belong (f)

Where does Patty belong? (To) the Newcastle mob.

Key (1850)

47:7.1 *Yantīn kokere wittima tarrai to kore ko; wonto ha noa yantīn wittima, Eloi ta noa. Heb. iii. 4.*

Heb. iii.4

yandin gugiri widima darayidu gurigu

For every house is built by someone, but He who built all things is God.

all hut build-PH other-ERG man-ERG

Other [i.e. some] man built every house. ...

47:7.2 *... wonto ba noa yantīn wittima, Eloi ta noa.*

wandu ba nuwa yandin widima ELOI da nuwa

... but He who built all things is God.

instead DONE he all build-PH GOD AFFirm he

... Instead he, God, aye, he built all.

47:9 *Wakōl noa Eloi ta.*

Gal. iii.20

wagul nuwa ELOI da

Now a mediator does not mediate for one only, but God is one.

one he GOD AFFirm

He, God, aye, (is) one.

47:10.1 *Eloi ta pitul noa.*

1 John iv.8

ELOI da bidal nuwa

[He that loveth not knoweth not God;] for God is love.

GOD AFFirm joy he

He, God, aye, (is) joy [i.e. love].

Key (1850)

47:10.2 *Eloi ta Marai noa.*

ELOI da marayi nuwa

God is a Spirit:

[and they that worship him must worship him in spirit and in truth.]

GOD AFFirm spirit he

He, God, aye, (is) a spirit.

John iv.24

47:11 *Ngearun ba Eloi ta winnulli kan koiyung kan.*

ngiyarunba ELOI da winaligan gwiyangGan

For our God is a consuming fire.

us-all-of GOD AFFirm burn-ing-agent fire-agent

Our God, aye, (is) a burning fire-agent.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Heb. xii.29

47:12 *Unnung ta noa wakōl bota Eloi ta.*

anang da nuwa

wagulbu da ELOI da

[And the scribe said unto him, Well, Master, thou hast said the truth: for]

there is one God; [and there is none other but he]:

there AFFirm he one-EMPH AFFirm
GOD AFFirm

There, aye, (is) he, emphatically-one,
aye, God, aye.

EXISTENTIAL there

there is, there are, there was, there were ...

'there' IS A PRONOUN, OR A NOUN [c.f. Fr. *Il y a...*]

IT DOES NOT DENOTE A LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT **anang**

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

-bu da: EMPHatic AFFirm

TkId USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

TkId
AWA
Key
1850
[52:29]

Key (1850)

Luke xviii.19

47:13 *Keawai wal wakōl tarrai ta murrorōng ta wakōl bo ta Eloī ta.*

*giyawayi wal wagul darayi da marurung da /
wagulbu da ELOI da*

And Jesus said unto him, Why callest thou me good?

none is good, save one, that is, God.

not certainly one other AFFirm good AFFirm /
one-EMPH AFFirm GOD AFFirm

Certainly no other one (is) good, aye;
one, aye, (is): God, aye.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only
to which it is affixed; thus-wakōl-bo-ta,
one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

1 Cor. viii.6

47:15.1

Ngatun ngearun ba wakōl bo ta Eloī ta.

*Biyung bai ta, ngikoung kai yanfīn ta, ngatun ngeen ngikoung kin ba; ngatun wakōl bo ta
Pirriwul, Jesu Krist ngikoung kin birung yanfīn ta, ngatun ngeen ngikoung kin birung.*

ngadun ngiyarunba wagulbu da ELOI da

But to us there is but one God,

the Father, of whom are all things, and we in him; and one
Lord Jesus Christ, by whom are all things, and we by him.

AND us-all-of one-EMPH AFFirm GOD AFFirm

And of us, (there is) emphatically-one aye, God, aye.

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS NOT
ngiyarunba BUT:
ngiyarungGayi
us-all-at
at us

-gayi / --bayi: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -bayi | — | | | — | 3 |
| -dayi | — | | | — | 2 |
| -wayi | — | | | — | 4 |

[continues next frame]

Key (1850)

[continues from previous frame]

1 Cor. viii.6

47:15.2 ... *Biyung bai ta, ngikoung kai yantīn ta, ...*
biyangbayi da ngigungGayi yandin da
 ... the Father, of whom are all things, ...
 father-ITEM AFFirm him-at all AFFirm
 ... father, aye, all, aye, at him ...

DOUBTFUL TRANSLATION
the Father, of whom are all things,
 DOUBTFUL. PERHAPS:
biyang-bayi da yandin-dara ngigung-Gayi
da ga-da-n
 father-ITEM AFFirm all-PLUR him-at
 AFFirm be-AFF-now
The father, aye, all things are at him, aye.

-gayi / --bayi: because, at, ITEM
 IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -bayi | – | | | – | 3 |
| -dayi | – | | | – | 2 |
| -wayi | – | | | – | 4 |

47:16.1 ... *ngatun ngeen ngikoung kin ba; ...*
ngadun ngiyin ngigungGinba
 ... and we in him; ...
 AND we-all him-at
 ... and we at [i.e. in] him ...

47:16.2 ... *ngatun wakōl bo ta Pirriwul, Jesu Krist ...*
ngadun wagulbu da biriwal JESUS CHRIST
 ... and one Lord Jesus Christ, ...
 AND one-EMPH AFFirm chief JESUS CHRIST
 and emphatically-one, aye, chief, Jesus Christ ...

-bu da: EMPHatic AFFirm
 TkId USES THE EMPHATIC
 AFFIRMATION **-bu da** OVER 60 TIMES:
 LUKE: 20; MARK 42; MATTHEW 2

| | | | | |
|-----------|--------|--|--------|--|
| "-bo-ta." | -bu da | "Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-wakōl-bo-ta, one only, one by itself, one alone." | [only] | TkId AWA Key 1850 [52:29 []] |
|-----------|--------|--|--------|--|

47:17 ... *ngikoung kin birung yantīn ta, ngatun ngeen ngikoung kin birung.*
ngigungGinbirang yandin da / ngadun ngiyin ngigungGinbirang
 ... by whom are all things, and we by him.
 him-away from all AFFirm / AND we-all him-away from
 ... all (things are) away from him, aye, and we (are) away from him.

DOUBTFUL TRANSLATION
by whom are all things, and we by him.
 DOUBTFUL. PERHAPS:
yandin-dara ngigung-Gin gadan,
ngadun ngigung-Gin ngiyin
 all-PLUR him-at (thorough/by) be-AFF-now
 AND him-at (thorough/by) we-all
 all things are by him, and by him (are) we-all.

Key (1850)

1 John i.5

47:20.1 *Eloi ta kaibung noa;*
ngatun keawai wal ngikoung kin ba tokoi korien.

ELOI da gayibang nuwa

God is light,
and in him is no darkness at all

GOD AFFirm light he

God, aye, he (is) light ...

47:20.2 *... ngatun keawai wal ngikoung kin ba tokoi korien.*

ngadun giyawayi wal ngigung Ginba duguwigurin

... and in him is no darkness at all

AND no certainly him-at night-lacking

... and at [i.e. in] him certainly no night-<lacking>
[i.e. in him there is no night].

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

47:22 *Keawai wal tarrai to kore ko na korien bōn. Eloi nung.*

giyawayi wal darayidu gurigu nagurin bun ELOInung

No man hath seen God at any time.
[If we love one another, God dwelleth in us, and his love is perfected in us.]

no certainly other-ERG man-ERG see-lacking him GOD-ACC

Certainly no other man see-<lacking> him, God [i.e. no man has seen God].

1 John iv.12

Key (1850)

1 Tim. iii.16

47:24 *Tūngun billēen noa Eloī puttāra kan.*

dungGanbiliyan nuwa ELOI badaragan

And without controversy great is the mystery of godliness:

God was manifest in the flesh,

justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

show-do-ing-did he GOD meat-agent

He, God, was showing (as) meat-agent [i.e. in the flesh].

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

Psalms vii.11

47:25 *Niuwara noa Eloī ta katan yantīn ta purreung ka yarrakai ko.*

nyuwara nuwa ELOI da gadan yandinda bariyangGa yaragayigu

God judgeth the righteous, and God is angry with the wicked every day.

anger he GOD AFFirm be-AFF-now all-at day(light)-at bad-for

He, God, aye, is anger for [i.e. at] the bad (people) at all day(s)
[i.e. God is angry with the bad (people) every day].

Key (1850)

47:27.1 *Kauwul kan noa Eloī ta, warea ta ngearun ba būlbūl,*
ngatun ngurrān noa yantīn minnung bo minnung bo.

1 John iii.20

**gawulgan nuwa ELOI da /
wariya da ngiyarunba bulbul**

[For if our heart condemn us,]

God is greater than our heart,
and knoweth all things

big-BEness he GOD AFFirm /
little AFFirm us-all-of heart

He, God, aye, (is) bigness; our heart (is) little, aye.
[i.e. God is bigger than our little heart].

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

'heart' METAPHOR

'heart': English (European?) CONCEPT OF 'LOCUS OF SINCERITY' UNLIKELY TO HAVE BEEN MEANINGFUL TO AN ABORIGINAL AUDIENCE OF THE TIME PERHAPS OMIT OR SIMPLY ACCEPT THIS AS ONE OF MANY CONCEPTS NECESSARY FOR BIBLICAL UNDERSTANDING

47:27.2 *... ngatun ngurrān noa yantīn minnung bo minnung bo.*

ngadun ngaran nuwa yandin minangbu minangbu

... and knoweth all things

AND hear-now he all what-EMPH what-EMPH

and hears [i.e. knows] emphatically-what all.

Tkld MIS-INVENTIONS:

many things / thank / gnash

Tkld coined the following terms, possibly incorrect:

| | | |
|-------------|-----------------------------|------------------------|
| many things | minangbu minangbu | what-EMPH what-EMPH |
| thank | bidal-ma | joy-make |
| gnash: | dur ngad banda-li-gu | pierce quick fall |

47:28 *Kaiyu kan noa Eloī to yantīn ko, minnung bo minnung bo ko.*

Matt. xix.26

gayugan nuwa ELOIdu yandinGu minangbu minangbugu

But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

able-agent he GOD-ERG all-for what-EMPH what-EMPH-for

He, God, (is) an able-agent for all emphatically-what [i.e. God can do anything].

Key (1850)

48:4 *Eloi ta Pirriwul ta noa.*

ELOI da biriwal da nuwa

God is the LORD,

[which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.]

GOD AFFirm chief AFFirm he

He, God, aye, (is) chief, aye.

Psalms cxviii.27

48:5 *Jesu Krist Pirriwul ta noa yantīn ko ba.*

JESUS CHRIST biriwal da nuwa yandinguba

[The word which God sent unto the children of Israel, preaching peace by]

Jesus Christ: (he is Lord of all:)

JESUS CHRIST chief AFFirm he all-of

Jesus Christ, he (is) chief of all.

Acts x.66

48:6 *Pirriwul ta Eloi ta ngearun ba wakōl bo ta Pirriwul ta.*

biriwal da ELOI da ngiyarunba wagulbu da biriwal da

And Jesus answered him, The first of all the commandments is, Hear, O Israel;

The Lord our God is one Lord:

chief AFFirm GOD AFFirm us-al-of
one-EMPH AFFirm chief AFFirm

The chief, aye, our God, aye, (is)
emphatically-one, aye, chief, aye.

Mark xii.29

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only
to which it is affixed; thus-wakōl-bo-ta,
one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29]

Key (1850)

Psalms c.3

48:7.2 *Ngurrulla nura yanti Pirriwul ta noa Eloï ta noa;*

niuwoa ta ngearun uma, keawai wal ngeen bo umulli pa; ngeen ta ngikoumba kore, ngatun Shēpu takilli ngēl ko ba ngikoumba.

ngarala nura yandi biriwal da nuwa / ELOI da nuwa

Know ye that the LORD he is God:

it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

hear-IMP! you-all thus chief AFFirm / he GOD AFFirm he

You must hear [i.e. know] thus [i.e. that] he, the chief, aye, he (is) God, aye ...

48:7.2 *... niuwoa ta ngearun uma, ...*

nyuwuwa da ngiyaran uma

... it is he that hath made us, ...

he AFFirm us-all make-PH

... He, aye, made us-all ...

48:8.1 *... keawai wal ngeen bo umulli pa; ...*

giyawayi wal ngiyinbu umali ba

... and not we ourselves; ...

no certainly we-all-EMPH make-ing NEG

Emphatically-we-all certainly not making
[i.e. we certainly were not making] ...

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

Key (1850)

[continues from previous frame]

Psalms c.3

48:8.2 ... *ngeen ta ngikoumba kore, ...*

ngiyin da ngigumba guri

... we are his people, ...

we-all AFFirm him-of man

... we, aye, (are) his men [i.e. people] ...

48:9 ... *ngatun Shēpu takilli ngēl ko ba ngikoumba.*

ngadun SHEEP dagilingilguba ngigumba

... and the sheep of his pasture.

AND SHEEP eat-be-ing-place-of him-of

... and the sheep of his eating-place [i.e. pasture].

Key (1850)

Acts iv.24

48:10.1 *Pirriwul ngintoa ta Eloī ta,*
ngintoa ta Moroko umā, ngatun Purrai, ngatun Wombul, ngatan [sic] yantīn ngali ko ba.

biriwal nginduwa da ELOI da

[And when they heard that, they lifted up their voice to God with one accord, and said,]

Lord, thou art God,

which hast made heaven, and earth, and the sea, and all that in them is:

chief thou AFFirm GOD AFFirm

Chief, you, aye (are) God, aye, ...

48:10.2 *... ngintoa ta Moroko umā, ngatun Purrai, ...*

nginduwa da murugu uma ngadun barayi

... which hast made heaven, and earth, ...

thou AFFirm sky make-PH AND earth

... You, aye, made the sky and the earth ...

48:11 *... ngatun Wombul, ngatan [sic] yantīn ngali ko ba.*

ngadun wambal ngadan yandin ngaliguba

... and the sea, and all that in them is:

AND sea AND all that-of

... And the sea and all of that.

DOUBTFUL TRANSLATION

[and the sea,] and all that in them is
DOUBTFUL. PERHAPS:

yandin ngala andada

all that there-at

all that (is) at there.

Key (1850)

48:12 *Pirriwul ta noa Eloī kauwul kan ta.*

birawal da nuwa ELOI gawulgan da

For the LORD is a great God,
and a great King above all gods.

chief AFFirm he GOD big-agent AFFirm

He, the chief, aye, (is) a bigness God, aye.

Psalms xcv.3

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BENess)

48:13 *Pirriwul ta noa Murrorōng ta.*

birawal da nuwa marurung da

For the LORD is good;
[his mercy is everlasting; and his truth endureth to all generations.]

chief AFFirm he good AFFirm

He, the chief, aye, (is) good, aye.

Psalms c.5

Key (1850)

48:14.1 *Nguraki noa Eloi ta Pirriwul ta,*
up̄in noa umulli tin ngearun ba tin.

1 Sam. ii.3

nguragi nuwa ELOI da biriwul da

[Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for] the LORD is a God of knowledge, and by him actions are weighed.

wise-be he GOD AFFirm chief AFFirm

He, God, aye, the chief, aye, (is) wise, ...

48:14.2 *... up̄in noa umulli tin ngearun ba tin.*

ubin nuwa umalidin ngiyarunbadin

... and by him actions are weighed.

do-now he make-ing-because (through/by)
us-all-of-because (through/by)

... he does [i.e. evaluates (us)]
by our making(s) [i.e. actions].

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

Key (1850)

Jerem. x.10

48:17.1 *Pirriwul ta noa Eloī tuloa kan ta,*
niuwoa ta Eloī morōn kakilli kan ta, ngatun Perriwul kauwul yanti katai ka
killi ko; pūllūlpūllūl wal purrai kunnun bukka tin ngikoumba tin, ngatun
yantīn bara konara kaiyu korien wal bara katān niuwarin ngikoumba tin.

biriwal da nuwa ELOI duluwagan da

But the LORD is the true God,
he is the living God, and an everlasting king: at his wrath the earth
shall tremble, and the nations shall not be able to abide his indignation.

chief AFFirm he GOD straight-agent AFFirm

He, the chief, aye (is) a straight-agent God, aye, ...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

48:17.2 *... niuwoa ta Eloī morōn kakilli kan ta, ...*
nyuwuwa da ELOI murun gagiligan da

... he is the living God, ...

he AFFirm GOD alive be-be-ing-agent AFFirm

... He, aye, God (is) an alive being-agent, aye [i.e. is the living God] ...

48:18.1 *... ngatun Perriwul kauwul yanti katai ka killi ko; ...*
ngadun biriwal gawul yandi gadayi gagiligu

... and an everlasting king: ...

AND chief big thus be-AFF-HAB (always) be-be-ing-for

... and a big chief for always being [i.e. an everlasting chief] ...

[continues next frame]

Key (1850)

[continues from previous frame]

Jerem. x.10

48:18.2 ... *pūllūlpūllūl wal purrai kunnun bukka tin ngikoumba tin, ...*

bulul bulul wal barayi ganān bagadin ngigumbadin

... at his wrath the earth shall tremble, ...

tremble certainly earth be-will anger-because him-of-because

... the earth will certainly be tremble(ing) because (of) his anger ...

48:19 ... *ngatun yantīn bara konara kaiyu korien wal bara katān niuwarin ngikoumba tin.*

**ngadun yandin bara gunara gayugurin
wal bara gadan nyuwarin ngigumbadin**

... and the nations shall not be able to abide his indignation.

AND all they-all crowd able-lacking certainly
they-all be-AFF-now anger him-of-because

And they all, the crowd(s), they certainly
be able-lacking because of his anger.

-kin /-din: CAUS/LOC/ALL/PERL

IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

Psalms cxlv.18

48:22 *Bapai ta ba noa Pirriwul katan barun yantīn ko wiyan bōn ba.*

babayidaba nuwa biriwal gadan barun / yandinGu wiyan bun ba

The LORD is nigh unto all them that call upon him,
to all that call upon him in truth.

near-at he chief be-AFF-now them-all / all-ERG speak-now him DONE

He, the chief, is at near them, all (who) speak (to) him.

Key (1850)

Prov. xv.29

48:24 *Kalōng ka ba noa Pirriwul kakillīn barun kai yarakai tin*

galungGaba nuwa biriwal
gagilin barunGayi yaragayidin

The LORD is far from the wicked:
[but he heareth the prayer of the righteous.]

distant-at he chief be-be-ing-for
them-all-at bad-at

He, the chief, is being at distant at
[i.e. from] them, the bad.

-kin /-din: CAUS/LOC/ALL/PERL
IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | CAUS be- cause | from | LOC at | ALL to | PERL thru/by |
|-------------|----------------------|------|-----------|-----------|-----------------|
| -gin | 5 | | 93 | 46 | — |
| -din | 168 | 39 | 25 | — | 8 |
| -lin | 12 | | — | — | — |
| -rin | 2 | | — | — | 5 |

-gayi / --bayi: because, at, ITEM
IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | 4 | 41 | 12 | |
| -bayi | — | — | — | 3 | |
| -dayi | — | — | — | 2 | |
| -wayi | — | — | — | 4 | |

48:26.1 *Pirriwul ta noa wirrilli kan ta emmoumba;*
keawai wal bang mirrul kunnun.

biriwal da nuwa wiriligan da imuwumba

A Psalm of David.

The LORD is my shepherd;
I shall not want.

chief AFFirm he operate-ing-agent AFFirm me-of

The chief, aye, he (is) my operating-agent [i.e. shepherd]; ...

Psalms xxiii.1

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)
-gani entity
-gal belong (e.g. part of a group)

TkId INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

48:26.2 *... keawai wal bang mirrul kunnun.*

giyawayi wal bang miral ganan

... I shall not want.

no certainly I poor be-will

... I will certainly not be poor.

Key (1850)

James v.11

48:28.1 *Ngirririr kan noa Pirriwul kauwul katan, ngatun ngirririr mulli kan noa.*

ngararagan nuwa biriwal gawul gadan

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

pity-agent he chief big be-AFF-now

He, the chief is a big pity-agent [i.e. is very pitiful]...

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED

-gan (agent) AND **-gang** (BEness)

48:28.2 *... ngatun ngirririr mulli kan noa.*

ngadun ngararamaligan nuwa

... and of tender mercy.

AND pity-make-ing-agent he

... and he (is) a pity-making-agent [i.e. and is merciful].

Key (1850)

1 John v.7

48:32.1 *Unnung Ngoro ta kakilli wokka ka ba Moroko ka ba,
Biyungbai ta, Wiyelli kan ta, ngatun Marai ta yirriyirri lang; ngatun unni ta ngoro ta wakōl bota.*

**anang nguru da gagili
wagagaba murugugaba**

For there are three that bear record in heaven,
the Father, the Word, and the Holy Ghost: and these three are one.

there three AFFirm be-be-ing high-at sky-at

There are being three, aye, at high at the sky
[i.e. there are three in heaven] ...

here / there // this / that

Adverbs / demonstratives RELATED
TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

EXISTENTIAL there

*there is, there are, there was,
there were ...*

'there' IS A PRONOUN, OR A
NOUN [c.f. Fr. *Il y a...*]
IT DOES NOT DENOTE A
LOCATION IN THESE USAGES

POSSIBLE ADJUSTMENT

OMIT **anang**

48:32.2 *... Biyungbai ta, Wiyelli kan ta, ...*

biyangbaya da wiyiligan da

... the Father, the Word, ...

father-ITEM AFFirm speak-ing-BEness ABSTR

... the father, the word ...

-gayi / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -baya | – | | | – | 3 |
| -dayi | – | | | – | 2 |
| -wayi | – | | | – | 4 |

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. *-er* baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

48:33.1 *... ngatun Marai ta yirriyirri lang; ...*

ngadun marayi da yiri yirilang

... and the Holy Ghost: ...

AND spirit AFFirm sacred sacred-ness

... and the sacredness spirit [i.e. holy ghost], aye ...

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES
(SOMETIMES **-gan, -ban, -lan**)
RELATE TO THE stem-forming
suffixes **-ga** 'be', **-ba** 'do', **-la**,
COMBINED WITH THE
nominaliser (noun-maker) **-ng**,
YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

Key (1850)

[continues from previous frame]

1 John v.7

48:33.2 ... *ngatun unni ta ngoro ta wakōl bota.*

ngadun ani da nguru da wagulbu da

... and these three are one.

and this AFFirm one-EMPH AFFirm

... and this, aye, three, aye (are) emphatically-one, aye.

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29 □]

49:1.2 *Biyungbai to yuka bōn yinal*
mirromulli kan noa ka killi ko, yantīn purrai ko.

biyangbayidu yuga bun yinal

[And we have seen and do testify that]

the Father sent the Son
to be the Saviour of the world.

father-ITEM-ERG send-PH him son

The father sent him, the son ...

1 John iv.14

49:1.2 ... *mirromulli kan noa ka killi ko, yantīn purrai ko.*

mirumaligan nuwa gagiligu yandin barayigu

... to be the Saviour of the world.

protect-ing-agent he be-be-ing-for all earth-for

... for being, he, the protecting-agent for all the earth.

-gan / -gani / -gal

-gan agent (person who acts)
(cf. Eng. **-er** baker, walker)

-gani entity

-gal belong (e.g. part of a group)

Tkld INTERCHANGEABLY USED
-gan (agent) AND **-gang** (BEness)

Key (1850)

John iii.16

49:3.2 *Eloi to noa pitul ma kauwul yantin kore,*
ngukulla ta noa wakōl bo ta yinal ngikoumba, ngali ko yantīn to ba
ngurran ngikoung kin, keawai wal bara tetti kunnun, kulla wal yanti ka
tai barun ba kakillinnun morōn.

ELOIdu nuwa bidalma gawul yandin guri

For God so loved the world,
that he gave his only begotten Son, that whosoever
believeth in him should not perish, but have
everlasting life.

GOD-ERG he joy-make-PH big all man

God, he joy-made [i.e. loved] big all men ...

49:3.2 *... ngukulla ta noa wakōl bo ta yinal ngikoumba, ...*

ngugala da nuwa wagulbu da yinal ngigumba

... that he gave his only begotten Son, ...

give-be-PH AFFirm he one-EMPH AFFirm son him-of

... (that) he gave, aye, his emphatically-one, aye, son, ...

-bu da: EMPHatic AFFirm

TkId USES THE EMPHATIC
AFFIRMATION **-bu da** OVER 60 TIMES:
LUKE: 20; MARK 42; MATTHEW 2

"-bo-
ta."

-bu da

"Only: a compound of bo, self: ta, it is,
meaning it is that self same thing only
to which it is affixed; thus-*wakōl-bo-ta*,
one only, one by itself, one alone."

[only]

TkId
AWA
Key
1850
[52:29 []]

49:4 *... ngali ko yantīn to ba ngurran ngikoung kin, ...*

ngaligu yandindu ba ngaran ngigungGin

... that whosoever believeth in him ...

this-fellow-ERG all-ERG WHEN/if hear-now him-at

... when all this-fellow [i.e. when whosoever] hears at him [i.e. believes in him] ...

49:5.1

... keawai wal bara tetti kunnun, ...

giyawayi wal bara didi ganan

... should not perish, ...

no certainly they-all dead be-will

... they will certainly not be dead ...

49:5.2

... kulla wal yanti ka tai barun ba kakillinnun morōn.

gala wal yandi gadayi barunba gagilinan murun

... but have everlasting life.

but certainly thus be-AFF-HAB (always)
them-all-of be-be-ing-will alive

... but will certainly being always their life
[i.e will have everlasting life].

TIME

| | | | |
|---------------------|------------------------------|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| yandi gadayi | always (<i>thus every</i>) | | |

49:7.1 *Pulle ta noa Eloī to upea barun Israelūmba*
wiyellēlli ko pitul mulli ko Jesu ko Krist to; (Niuwoa bo Pirriwul katan yantīn ko).

baLi da nuwa ELOIdu ubiya barun ISRAELumba

The word which God sent unto the children of Israel,
preaching peace by Jesus Christ: (he is Lord of all:)

voice ABSTR he GOD-ERG do-PH them-all ISRAEL-of

He, God, did the voice [i.e. sent the word] (to) them of Israel, ...

49:7.2 *... wiyellēlli ko pitul mulli ko Jesu ko Krist to; ...*

wiyiligu bidalmaligu JESUSgu CHRISTdu

... preaching peace by Jesus Christ: ...

speaking-for joy-making-for JESUS-using CHRIST-using

... for speaking [i.e. preaching] for joy-making using [i.e. by] Jesus Christ ...

49:8 *... (Niuwoa bo Pirriwul katan yantīn ko).*

nyuwuwabu biriwal gadan yandinGu

... (he is Lord of all:)

he-EMPH chief be-AFF-now all-for

... emphatically-he is chief for all.

Key (1850)

2 John i.3

49:10 *Jesu Krist yinal noa Biyungbai ko ba.*

JESUS CHRIST yinal nuwa biyangbayiguba

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

JESUS CHRIST son he father-ITEM-of
Jesus Christ, he (is) the son of the father.

-gayi / --bayi: because, at, ITEM
IN THE Luke, Mark, Matthew GOSPELS & PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|--------------|-----------------------|--------------|------|----|------|
| -gayi | 42 | | 4 | 41 | 12 |
| -bayi | — | | | — | 3 |
| -dayi | — | | | — | 2 |
| -wayi | — | | | — | 4 |

49:11 *Ngearun ba katan Wiyelli kan Jesu Krist Biyungbai toa ba katan.*

1 John ii.1

ngiyarunba gadan wiyiligan JESUS CHRIST biyangbayiduwaba gadan

My little children, these things write I unto you, that ye sin not. And if any man sin,] we have an advocate with the Father, Jesus Christ the righteous

us-all-of be-AFF-now speak-ing-agent
JESUS CHRIST father-item-in
company with-at be-AFF-now

Jesus Christ is our speaking-agent, (who) is at in company with the father.

| -gan / -gani / -gal | -gaduwa: IN COMPANY WITH | | | | |
|---|--------------------------|--------------|--------------|--------------|--------------|
| -gan agent (person who acts) (cf. Eng. -er baker, walker) | -gaduwa | -guwa | -duwa | -luwa | -ruwa |
| -gani entity | 159 | 14 | 13 | 8 [> l] | 4 [> r] |
| -gal belong (e.g. part of a group) | | | | | |
| ----- | | | | | |
| Tkld INTERCHANGEABLY USED | | | | | |
| -gan (agent) AND -gang (BENess) | | | | | |

(Multiple, and different, of the above forms might occur in the same entry)

49:15 *Eloi ta Marai noa.*

John iv.24

ELOI da marayi nuwa

God is a Spirit: [and they that worship him must worship him in spirit and in truth.]

GOD AFFirm spirit he

God, aye, he (is) a spirit.

Key (1850)

2 Cor. iii.17

49:16 *Pirriwul ta unnoa ta Marai.*

biriwal da anuwa da marayi

Now the Lord is that Spirit:

[and where the Spirit of the Lord is, there is liberty.]

chief AFFirm that AFFirm spirit

The chief, aye, (is) that, aye, spirit.

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

49:17 *Marai to yirriyirri lang ko wiyennun wal nurun.*

marayidu yiri yirigalangGu wiyinan wal nurun

[For] the Holy Ghost shall teach you

[in the same hour what ye ought to say.]

spirit-ERG sacred-ness-ERG speak-wil certainly ye-all

The sacred-ness spirit [i.e. holy ghost] will certainly speak (to) you.

Luke xii.12

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:

BE-ness, DO-ness, -ness

49:18 *Murrin nurun ba kokere yirriyirri ta Marai yirriyirri lang ko ba.*

marin nurunba gugiri yiri yirida marayi yiri yirilangGuba

[What? know ye not that]

your body is the temple of the Holy Ghost

[which is in you, which ye have of God, and ye are not your own?]

body ye-all-of hut sacred AFFirm spirit sacred-ness-of

Your body (is) the sacred, aye, hut [i.e. temple] of the sacred-ness spirit [i.e. of the holy ghost].

1 Cor. vi.19

Key (1850)

Ephes. iv.4

49:20.1 *Wakōlla murrin, ngatun wakōlla Marai,*
yanti nurun wiya wakōlla kōttulli ta nurun ba wiyatoara; Wakōlla
Pirriwul, wakōlla ngurrulli ko, wakōlla kurrimulli ko; wakōlla Eloī ta,
Biyungbai ta yantin ko ba. Wokka ka ba noa yantin ko, nagatun [sic] noa
yantin koa, ngatun murrung ka ba nurun kin ba.

wagula marin ngadun wagula marayi

There is one body and one Spirit,
just as you were called in one hope of your calling;

one body AND one spirit

One body and one spirit ...

DOUBTFUL WORD: wagula

wagul-la
wagul WITH SUFFIX -la
IS UNRESOLVED

49:20.2 ... *yanti nurun wiya wakōlla kōttulli ta nurun ba wiyatoara; ...*

yandi nurun wiya wagula gudali da nurunba wiyadwara

... just as you were called in one hope of your calling; ...

thus ye-all speak-PH one-at think-ing ABSTR ye-all-of speak-done to

... thus (someone) spoke (to) you (about) one abstract thinking
[i.e. hope] of your speak-endowed [i.e. calling] ...

PASSIVE: -dwara

Tkld USED -dwara: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

Ephes. iv.5

49:22 ... *Wakōlla Pirriwul, wakōlla ngurrulli ko, wakōlla kurrimulli ko; ...*

wagula biriwal wagula ngaraligu wagula garimaligu

... One Lord, one faith, one baptism, ...

one-at chief one-at hear-ing-for one-at deep-make-ing-for

... one chief, one for hearing [i.e. faith], one for deep-making [i.e. baptising] ...

Key (1850)

[continues from previous frame]

Ephes. iv.6

DOUBTFUL WORD: wagula

wagul-la

wagul WITH SUFFIX -la
IS UNRESOLVED

-gai / --baya: because, at, ITEM

IN THE Luke, Mark, Matthew GOSPELS
& PRAYERS, THE SUFFIXES SIGNIFY:

| | about (concerning) | be- cause | from | at | ITEM |
|-------|-----------------------|--------------|------|----|------|
| -gai | 42 | | 4 | 41 | 12 |
| -baya | – | | | – | 3 |
| -dayi | – | | | – | 2 |
| -wayi | – | | | – | 4 |

49:23.1 ... wakōlla Eloī ta, Biyungbai ta yantin ko ba. ...

wagula ELOI da biyangbaya da yandinGuba

... One God and Father of all, ...

one-at GOD AFFirm father-ITEM AFFirm all-of

... one God, aye, the father, aye, of all ...

49:23.2 ...Wokka ka ba noa yantin ko, nagatun [sic] noa yantin koa, ...

wagagaba nuwa yandinGu ngadun nuwa yandinGuwa

... who is above all, and through all, ...

high-at he all-for AND he all-having (through/by)

... he (is) at high for all [i.e. above all], and he (is) through all ...

49:24 ... ngatun murrung ka ba nurun kin ba.

ngadun marangGaba nurunGinba

... and in you all.

AND inside-at ye-all-at

... and at inside at you [i.e. and in you].

Key (1850)

Rom. viii.14

49:26.1 *Yantin barun yemmaman Marai to Eloï ko ba ko,
Wonnai ta bara Eloï ko ba.*

yandin barun yimaman marayidu ELOIgubagu

For as many as are led by the Spirit of God,
these are sons of God.

all them-all lead-make-now spirit-ERG GOD-of-ERG

The spirit of God will lead them all ...

49:26.2 *... Wonnai ta bara Eloï ko ba.*

wanayi da bara ELOIguba

... these are sons of God.

child AFFirm they-all GOD-of

... they (are) the child(ren) of God.

Ephes. iv.30

49:28 *Niuwara bungnga kora bōn Marai yirriyirri lang Eloï ko ba*

nyuwara bangGa gura bun marayi yiri yirilang Eloiguba

And do not grieve the Holy Spirit of God,
[by whom you were sealed for the day of redemption.]

anger do-compel-IMP! not him spirit sacred-ness GOD-of

(You) must not do anger him, the sacred-ness spirit of God.

Key (1850)

49:30.1 *Ngan to ba yarakai wiyennun ngikoung yinal kore koba, kummunbinnun wal bōn; Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, keawai wal bōn kummunbinnun.*

Luke xii.10

ngandu ba yaragayi wiyinan ngigung yinal guriguba

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

who-ERG DONE bad speak-will him son man-of

Who will >done<-speak bad (about) him, the son of man ...

49:30.2 *... kummunbinnun wal bōn; ...*

gamanbinan wal bun

... it shall be forgiven him: ...

be-make-permit-will certainly him

... (someone) will certainly permit him to be ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

49:31 *... Wonto noa ba yarakai wiyennun ngikoung Marai yirriyirri lang, ...*

wandu nuwa ba yaragayi wiyinan ngigung marayi yiri yirilang

... but unto him that blasphemeth against the Holy Ghost ...

instead he DONE bad speak-will him spirit sacred-ness

... instead he (who) will speak bad (about) him the sacred-ness spirit, ...

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Key (1850)

[continues from previous frame]

Luke xii.10

49:32 ... *keawai wal bōn kummunbinnun.*

giyawayi wal bun gamanbinan

... it shall not be forgiven.

no certainly him be-make-permit-will

... (someone) will certainly no(t) permit him to be.

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

50:4.1 *Ngatun noa Angelo Jehova-umba tanan uwa barun kin,*

ngatun killaburra Jehova-umba kakulla barun katoa; kinta ngaiya bara kakulla.

Luke ii.9

ngadun nuwa ANGEL JEHOVAHumba danan uwa barunGin

And, lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them: and they were sore afraid.

AND he ANGEL JEHOVAH-of approach move-PH them-all-at

And he, the angel of Jehovah, approach-moved at them, ...

50:4.2 ... *ngatun killaburra Jehova-umba kakulla barun katoa; ...*

ngadun gilabara JEHOVAHumba gagala barunGaduwa

... and the glory of the Lord shone round about them: ...

AND shine-do-urg JEHOVAH-of be-be-PH them-all-in company with

... and the shine [i.e. glory] of Jehovah was in company with them ...

-gaduwa: IN COMPANY WITH

| -gaduwa | -guwa | -duwa | -luwa | -ruwa |
|---------|-------|-------|---------|---------|
| 159 | 14 | 13 | 8 [> l] | 4 [> r] |

(Multiple, and different, of the above forms might occur in the same entry)

50:5 ... kinta ngaiya bara kakulla.

ginda **ngaya** bara gagala

... and they were sore afraid.

fear then they-all be-be-PH

... they were then fear [i.e. afraid]. ...

50:7.1 *Ngatun noa Angelo ko wiya barun kinta kora;*

kulla nurun bang wiyā totōng murrōng kakilli ko pitul ko, kakilli ko yantin ko kore ko.

ngadun nuwa ANGELgu wiya barun / ginda gura

Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.

AND he ANGEL-ERG speak-PH them-all / fear not

... And he, the angel, spoke (to) them, “Fear not ...

50:7.2 ... kulla nurun bang wiyā totōng murrōng kakilli ko pitul ko, ...

gala nurun bang wiyā dudung marurung gagiligu bidalgu

... I bring you good tidings of great joy, ...

because ye-all I speak-now good news good be-be-ing-for joy-for

... because I speak good news (to) you for being for joy ...

Key (1850)

Luke ii.10

50:8 ... *kakilli ko yantin ko kore ko.*

gagiligu yandinGu gurigu

... which shall be to all people.

be-be-ing for all-for man-for

... for being for all men [i.e. people]. ...

Luke ii.11

50:10 *Kulla nurun ba pōrrkulleen unni purreung kokera Dabid ūmba ka*

Ngolomulli kan ta noa Krist ta Pirriwul ta.

gala nurunba burgalin ani bariyang gugira DAVIDumbaga

For unto you is born this day in the city of David^a

Saviour, which is Christ the Lord.

because ye-all-of drop-be-ing-now this day(light) hut-at DAVID-of-at

... Because of you is dropping [i.e. is being born] this day at the hut [i.e. house] of David ...

**POSSESSIVE
unattached**

A POSSESSIVE SHOULD
BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
nurun-Ginba
ye-all-at
at you, unto you

50:11 ... *Ngolomulli kan ta noa Krist ta Pirriwul ta.*

ngulumaligan da nuwa CHRIST da biriwal da

... a Saviour, which is Christ the Lord.

protect-make-ing-agent AFFirm he CHRIST AFFirm chief AFFirm

... a protecting-agent, he, Christ, aye, the chief, aye. ...

Key (1850)

Luke ii.12

50:12.1 *Ngatun unni tūngnga kunnun nurun ba;*
nanun nura bobōng nungngamatoara kirrikin ta ba, kakillīn ba takilli ngēlla ba.

ngadun ani dungGa ganan nurunba

And this shall be a sign unto you;
Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

AND this show be-will ye-all-of

... And this show will be of you ...

MYSTERY WORD: *dunGa...*

| | | |
|---------------------|-----------------|--------|
| dunGan(g) | mother (thumb) | 54 (2) |
| dung(G)i | cry | 44 |
| dungGa... | show | 57 |
| dungGang | big | 26 |
| dungGangGiri | right(hand) | 26 |
| dangGa | before | 18 |
| dangGa | shoe/foundation | 9 |
| dungGa | find | 3 |
| dung dung | marrow | 2 |

POSSESSIVE unattached
A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
IDIOMATIC EXPRESSION
DOUBTFUL

PERHAPS
nurun-Gu
ye-all-for
for you
[ONLY 1 EXAMPLE]

50:12.2 *... nanun nura bobōng nungngamatoara kirrikin ta ba, ...*

nanan nura bubung
nangGamadwara girigindaba

...Ye shall find the babe wrapped
in swaddling clothes, ...

see-will you-all baby sleep-make-done to
garment-at

... you will see a baby sleep-endowed at
garment(s) [i.e. asleep in swaddling clothes] ...

see / FIND
'see' USED FOR 'find' IN SPITE OF:
bami-li-gu seek (search-ing-for)
girawa-li-gu seek/find (...-ing-for)
dungGa-mali-gu find (show-make...)

DOUBTFUL WORD
nangGama sleep-make ...
mangGama wrap-make ...
THESE MAY HAVE BEEN
CONFUSED

PASSIVE: -dwara
Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

50:13 *... kakillīn ba takilli ngēlla ba.*

gagilin ba dagilingilaba

... lying in a manger.

be-be-ing-now DONE eat-be-ing-place-at

... >done<-being at an eating place [i.e. lying in a manger]. ...

Key (1850)

Luke ii.13

50:14 *Ngatun tantoa kal bo paipea konara
moroko kal ngikoung katoa Angelo katoa
murrorōng wiyellīn bōn Eloī nung, ngiakai.*

**ngadun danduwagalbu bayibiya gunara
murugugal ngigungGaduwa ANGELugaduwa**

And suddenly there was with the
angel a multitude of the heavenly host
praising God, and saying,

AND enough-belong-EMPH (immediately) appear-do-PH crowd
sky-belong him-in company with ANGEL-in company with

... And immediately a sky-mob crowd
appeared in company with him, the angel ...

| TIME | | | |
|---------------------|---|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabū | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| danduwagalbu | immediately (<i>enough-belong-EMPH</i>) | | |
| yandi gadayi | always (<i>thus every</i>) | | |

50:15 *... murrorōng wiyellīn bōn Eloī nung, ngiakai.*

marurung wiyilin bun ELOInung ngiyagayi

... praising God, and saying,

good speak-ing-now him GOD-ACC this this

... good-speaking [i.e. praising] him, God, like this ...

Key (1850)

Luke ii.14

50:16

Wiya bunbilla bōn murrorōng Eloī nung wokka ka ba moroko ka ba,
ngatun kummunbilla pitul purrāi ta ko, murrorōng umatoara.

wiyabanbila bun marurung ELOInung wagagaba murugugaba

Glory to God in the highest,
and on earth peace, good will toward men.

speak-permit-IMP! him good GOD-ACC high-at sky-at

... (someone) must permit good-speak him,
God, at the high sky [i.e. in the highest] ...

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

50:17.1

... ngatun kummunbilla pitul purrāi ta ko, ...

ngadun gamanbila bidal barayidagu

... and on earth peace, ...

AND be-make-permit-IMP! joy earth-to

... and (someone) must permit to be joy to earth [i.a. and on earth peace] ...

50:17.2

... murrorōng umatoara.

marurung umadwara [[gurigu]]

... good will toward men.

good make-done to [[man-for]]

... good make-endowed [i.e. good will (towards men)].

PASSIVE: -dwara

Tkld USED **-dwara**: done to TO REPRESENT PASSIVE FORMS, e.g.:

wiya-dwara speak-done to spoken

yuruba-dwara hide-done to hidden

ngu-dwara give-done to given

RENDERED: speak-, hide-, give-endowed

MISSING TRANSLATION

AS Tkld DID NOT PROVIDE A TRANSLATION, **THIS WORDING** IS PROPOSED.

50:19 *Eloi to noa ngirrirrir ma korien barun Angelo yarakai umulli kan,*
wonto ba warika noa barun barān koiyung ka ko, Tartarus ka ko

ELOIdu nuwa ngararamagurin
 barun ANGEL yaragayi umaligan

For if God spared not the angels that sinned, but cast them down to hell,
 [and delivered them into chains of darkness, to be reserved unto judgment;]

GOD-ERG he pity-make-PH-lacking
 them-all ANGEL bad make-ing-agent

He, God, did not pity them, the bad-making-agent
 angel(s) [i.e. angels that sinned] ...

-gan / -gani / -gal
 -gan agent (person who acts)
 (cf. Eng. -er baker, walker)
 -gani entity
 -gal belong (e.g. part of a group)

 TkId INTERCHANGEABLY USED
 -gan (agent) AND -gang (BEness)

50:20 *... wonto ba warika noa barun barān koiyung ka ko, Tartarus ka ko*

wandu ba wariga nuwa barun
 baran gwiyangGagu TATARUSgagu

... but cast them down to hell, ...

instead DONE reject-PH he them-all
 DOWN fire-to TARTARUS-to

... instead he rejected them down to the
 fire, to Tartarus [i.e. cast them into hell] ...

ANGLICISM 'down': baran
 'down' IS AN IDIOMATIC ADJUNCT
 FOR VERBS OF OLD-ENGLISH
 RATHER THAN LATIN ORIGIN, AS 'sit
 down', 'fall down', AND SHOULD NOT
 BE TRANSLATED LITERALLY INTO
 OTHER LANGUAGES, THE down-
 ness BEING IMPLIED IN THE VERB
 FORM OF THE TARGET LANGUAGE

WORD EXPLANATION
Tartarus
 In Greek mythology, Tartarus ... is the
 deep abyss that is used as a dungeon of
 torment and suffering for the wicked and
 as the prison for the Titans. Tartarus is
 the place where, according to Plato's
 Gorgias (c. 400 BC), souls are judged
 after death and where the wicked
 received divine punishment. [Wikipedia]

Key (1850)

Heb. ix.27

50:22.1 *Wiyatoara ta yant̄n kore ko wakolla tetti bulli ko,*
ngatun yukita ngaiya ngurrulli ko.

wiyadwara da yandin
gurigu wagula didibaligu

And as it is appointed unto men once to die,
but after this the judgment:

Speak-done to AFFirm all man-to
one-at dead-do-ing-for

(It is) speak-endowed [i.e. appointed],
aye, for all men at one for dead-doing ...

PASSIVE: -dwara

Tkld USED **-dwara**: done to
TO REPRESENT PASSIVE FORMS, e.g.:
wiya-dwara speak-done to spoken
yuruba-dwara hide-done to hidden
ngu-dwara give-done to given
RENDERED: speak-, hide-, give-endowed

DOUBTFUL TRANSLATION

PERHAPS OMIT:
wagula

DOUBTFUL WORD: wagula

wagul-la
wagul WITH SUFFIX **-la**
IS UNRESOLVED

50:22.2 *... ngatun yukita ngaiya ngurrulli ko.*

ngadun yugida ngaya ngaraligu

... but after this the judgment:

AND after then hear-ing-for

... and then, after, (someone) for hearing [i.e. for judgement].

TIME

| | | | |
|---------------------|---|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| danduwagalbu | immediately (<i>enough-belong-EMPH</i>) | | |
| yandi gadayi | always (<i>thus every</i>) | | |

Key (1850)

Acts xvi.30

50:24.1 *Yakoai kan bang morōn kunnun?*
Ngurrulla bōn Pirriwul-nung Jesu-nung Krist-nung, morōn ngaiya bi kunnun.

yaguwayi gan bang murun ganan

And he brought them out and said,
 “Sirs,] what must I do to be saved?”
 So they said,] “Believe on the Lord Jesus Christ, and you will be saved, you and your household.”

how be-now (not know) I alive be-will

How, goodness knows, will I be alive?

gan: goodness knows
ngadang: nobody knows

gan: goodness knows
ngadang: nobody knows
 TkId STATES THESE TO BE IDIOMS.
gan: ‘not know (nor care)’, ‘unknown’
 PERHAPS LITERALLY: be-now, ‘being’
ngadang: ‘not know’, ‘nothing’, ‘from no cause’

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

50:24.2 *... Ngurrulla bōn Pirriwul-nung Jesu-nung Krist-nung, ...*

ngarala bun biriwalnung JESUSnung CHRISTnung

“Believe on the Lord Jesus Christ, and you will be saved,
 hear-IMP! him chief-ACC JESUS-ACC CHRIST-ACC

... (You) must hear [i.e. believe in] him, the chief, Jesus Christ ...

Acts xvi.31

50:25 *... morōn ngaiya bi kunnun.*

murun ngaya bi ganan

... and you will be saved, ...

alive then thou be-will

... then you will be alive.

TIME

| | | | |
|---------------------|---|-------------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| danduwagalbu | immediately (<i>enough-belong-EMPH</i>) | | |
| yandi gadayi | always (<i>thus every</i>) | | |

Key (1850)

Mark xv.38

50:27.1 *Ngatun kirrikin ta temple ka ko,*
yiir-kullēen bŭlwa koa wokka ka birung unta ko barān ta ko.

ngadun girigin da TEMPLEgagu

And the veil of the temple
was rent in twain from the top to the bottom.

AND garment AFFirm TEMPLE-to

And the garment, aye, to [i.e. of] the temple ...

50:27.2 *... yiir-kullēen bŭlwa koa wokka ka birung unta ko barān ta ko.*

yiirgaliyan bulwaguwa wagagabirang andagu barandagu

... was rent in twain from the top to the bottom.

shred-be-ing-did two-having high-away from there-to down-to

... (someone) did shredding in two, from high to down.

PASSIVE IGNORED

Tkld OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

PLACE

| | | | |
|---------------|-------|---------------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

Karree list

5.7

An anonymous, undated, 12-page, list headed 'Karree' begins with a page of untranslated 'Songs of the Natives of New South Wales to the North of Sydney'.

These songs may be in some other language and introduced to the Lake Macquarie area.

The vocabulary in the Karree list is similar to that of Lake Macquarie, but features many different words. It might be a dialect, or a neighbouring language.

The list is part of the Threlkeld papers held by the State Library of New South Wales, but it seems unlikely to have been produced by Threlkeld. There are idiosyncracies in the handwriting not found in known Threlkeld manuscripts. But if the Karree list is not by Threlkeld, then by whom? One of his children, perhaps?

Specimens of the Language of the Aborigines of New South Wales to the Northward of Sydney

| | | | |
|--------------------------------------|-------------------------|--------------------------------|----------------------------|
| Karr-eē | | | |
| Kangaroo | Pūt-tūr-gūr-rūng | Large Black Ant | Yoū-ūng |
| Large Forester | Kūnn-ēē-ioung | Yellow d ^o . | Bōrr-īn-jār |
| Female d ^o - | | Small white one | [NO ENTRY] |
| Large kind of Rock Kangaroo | Wāll-ērr-ōō | Mound made by d ^o - | Bīt-ā-jūrr-īng |
| - Female d ^o wāl-lūm-būng | [wāl-lūrri-būng?] | Mosquito | Tū-pīng |
| Smaller kind of d ^o | Wyr-īng | Large blow Fly | Mōōrōyēē (or Mōōrn) |
| [Smaller] Kangaroo - | Mūrr-ēē | Small common d ^o - | Yēll-ūn |
| - D ^o [Kangaroo] | Wāll-ā-by | Frog | Quod-at - Yāt-ūng-ūn |
| - D ^o [Kangaroo] | Kūn-dūg | Fish | Mūg-grōō |
| Smaller kind of d ^o - | Bītūng | Eel | Cūll-ā-mī |
| - D ^o . | Būl-būng | Native Porcupine | Kūngēē - Kō-gūng-ēr-ēē |
| - D ^o . | Bīn-dō | Spoon bill'd Platybus | Yāb-bj |
| Kangaroo Rat | Kūrr-ō-bīn | Eagle Hawk | Pōō-rōō-ēē Pōō-rōō-mō-rōng |
| Bandico | Kōōr-ō-wūll | Fish Hawk | Pīng-ērr-ūng |
| Field Mouse | Mūn-ā-wōōl | White Cockatoo | Cūn-ēē-ūng |
| Native Dog | Wy-ee, mīnēē, yū-kōy | Black Cockatoo | Wj-lār, Tīngēēry |
| Native Bear or Monkey | Cōōl-ōō-wīne | Crow | Wa-tar-lar - Wāt-ī-gān |
| Flying squirrel | Bītāwūng | Maccaw | Kāng-y-āng |
| Small kind of d ^o | Wāt-kūng | Native Cuckoo | Quōng-gōng |
| Flying Fox | Wōn-ā-gūng | Black Swan | Kīnebūll |
| Opossum | Gīrr-ā-bēl - Wīl-lāy | Duck | Cūrr-ūng-ēē |
| Black kind of d ^o | Cow-ūng-ra | Pelican | Karr-ong-gorong, Kiaee |
| Native Cat | Kēēk-wēē | Emu | Kōōng-ōr-ōng - Bāee-bāee |
| Snake-Multo (?) | Mj-ā | Bell bird | Bōy-ān - Gōō-mān |
| Black d ^o | Bō-lōng-rō | Laughing Jackass | Kōō-kū-ndī - Kōō-kōō-bārra |
| Diamond d ^o | Cūrr-ū-ār | Magpie | Cār-ōw-ūng |
| Carpet d ^o | Pūn-dy - būn-dy - bēnēē | King Parrot | Bāīn-būng |
| Goanna | Wōn-ūng-ūr | Lowry Parrot | Tōō-lōng |
| Goanna | Bīnāybār | Blue Mountain d ^o | Wān-ēēn |
| Small Lizard | Coā-tūng-ūllē | Spider | Marlg-ūn |
| Another kind | Coā-tēē | Centipede | Būrr-ān-būr-rān |
| D ^o | Wōll-īndērr-ūng | Beetle | Ūr-bīn |

Karree list (n.d.)

131:17 *Wōll-ar-wōll-ar yerrīng*

wala wala yaring

Make haste

move-IMP! move-IMP! go away

(You) must move! (You) must move! Go away!

Kre cf AWA

go away

yaring yuring

131:27 *Dālt-y-Dālt-y bunn-ing*

dadi dadibaning

Dead

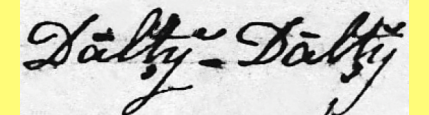
dead dead-do-will

(Someone) will do dead [i.e. die].

Kre cf AWA

dead-do-will
dadibaning
didi-ba-nan

MS ERROR



Dal,ty-Dal,ty

ASSUME COPYING ERROR FOR
dead

133:01 *Yācquōīnjarbee wōnning*

yagwandya bi waning

When are you going?

when thou move-will

When will you move?

Kre cf AWA

when thou move-will
yagwandya bi waning
yaguwanda bi wa-nan

TIME

| | | | |
|--------------|----------------------------------|------------|-----------|
| bangGayi | now | guruwarang | longago |
| baring | always | ngaya | then |
| bunin | beforehand | wara | yesterday |
| dangGa | before | yagida | now |
| duwanda | afterwards | yaguwanda | when |
| gabu | soon | yugida | after |
| gumba | tomorrow | yuragi | longtime |
| danduwagalbu | immediately (enough-belong-EMPH) | | |
| yandi gadayi | always (thus every) | | |

133:02 *Mūckarbee nūkerring marnīng*

maga bi nugaring maning

I believe you look out a wife

perhaps thou woman take-will

XX

Kre cf AWA

perhaps thou woman take-will
maga bi nugaring maning
maga bi nugang man-nan

Karree list (n.d.)

133:04 *Ārn-un-nung*

ngan anang

Who is that?

who yonder

Who (is that) yonder?

| INTERROGATIVES | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

| here / there // this / that | | | |
|--|------------|--------------|--------------|
| Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER: | | | |
| | close | fairly near | distant |
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

133:05 *Nārkörēēn bārñō*

nagurin ba nu

I never saw you before

see-lacking I-thee

I see-lacking you [i.e. I do not see you].

Kre cf AWA

see-lacking I-thee

nagurin ba nu

na-gurin ba nung

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

133:06 *Mūckarbee nōōwee*

maga bi nuwi

I think you're a wild fellow

perhaps thou savage

Perhaps you [are] savage

Kre cf AWA

perhaps thou savage

maga bi nuwi

maga bi ...

133:07 *Nurrungūllar bārñō crārmūll*

ngarangGala ba nu garamal

I hear you're a thief

hear-be-PH I-thee thief

I heard you (are a) thief.

Kre cf AWA

hear-be-PH I-thee thief

ngarangGala ba nu garamal

ngarang-Ga-la ba nung man-Gi-yi

Karree list (n.d.)

133:08 *Nārkōrēēn bārno kōōrōērūng*
nagurin ba nu gurawarang

I haven't seen you for a long time

see-lacking I-thee longtime

I see-lacking you longtime.

Kre cf AWA

see-lacking I-thee longtime
nagurin ba nu gurawarang
na-gurin ba nung yuragi

133:09 *Kōōrōgal bārno nārkuallar*
guragal ba nu nagala

I saw you long since

old-belong [longtime] I-thee see-be-PH

I saw you long ago.

Kre cf AWA

longtime I-thee see-be-PH
guragal ba nu nagala
yuragi ba nung na-ga-la

133:10 *Mīndobarbārno dātty-būdjiirrar*
minduba ba nu dadi badyira

I heard you were dead

think-do-PH I-thee dead ill

I thought you dead ill.

Kre cf AWA

think-do-PH I-thee dead ill
minduba ba nu dadi badyira
guda ba nung didi mani

133:11 *Warrarlōngbeejēēr nārkuallar*
waralang bi dyiya nagala

You saw me y. other day

other day thou-me see-be-PH

You saw me the other day.

MS DOUBT

Warrarlōng 137:39
Waralang 133:11

wara-lang: 'the other day'

Karree list (n.d.)

133:12 *Ārnda bin wēēar*

nganda bin wiya

Who told you?

who-ERG thee speak-PH

Who spoke (to) you?

Kre cf AWA

who-ERG thee speak-PH
nganda bin wiya
ngan-du bin wiya

133:13 *Kōōregojēēr wēēar*

gurigu dyiya wiya

Blackfellow told me

man-ERG me speak-PH

The man spoke (to) me.

Kre cf AWA

man-ERG me speak-PH
gurigu dyiya wiya
guri-gu diya wiya

133:14 *Bīnūlbēe*

binul bi

You're a brave fellow

strong thou

You (are) strong.

133:15 *Mūckarbee cōōmba dātty bunning*

maga bi gumba dadibaning

I believe you'll die tomorrow

perhaps thou tomorrow dead-be-will

Perhaps you will (be) dead tomorrow.

Kre cf AWA

perhaps thou tomorrow dead-be-will
maga bi gumba dadibaning
maga bi gumba didi-ba-nan

Karree list (n.d.)

xxxxx *Acqueine – Bīnǔlbūng*

ngagawan binul bang

No. I'm a strong fellow

no strong I

No, I (am) strong.

Kre cf AWA

no strong I
ngagawan binul bang
giyawaran xxx bang

xxxxx *Kōōrāgālbēē urogōbēē kōōrōōgalbee*

guragal bi ngurugu bi gurugal bi

You are an old fellow

old-belong thou old-thou old-belong thou

You old-belong, you old fellow, you old-belong.

Kre cf AWA

old-belong thou old-thou
guragal bi ngurugu bi
guragal bi ngarugal bi

xxxxx *Karre gōōrolong*

gari guralang

No kangaroo here

kangaroo not-ness

Notness kangaroo [i.e. there's no kangaroo].

Kre cf AWA

kangaroo not-ness
gari guralang
gari-gurin

xxxxx *Ūnne yanachanīne burrāy*

ani yanadyanan barayi

This is a miserable place

this poor earth

This (is) poor ground.

Kre cf AWA

this poor earth
ani yanadyanan barayi
ani miral barayi

Karree list (n.d.)

133:20 *Cūrrinūng būng nārkolēēn*

garinang bang nagalin

I look out honey today

honey I see-be-ing-now

I am seeing [i.e. looking for] honey.

Kre cf AWA

honey I see-be-ing-now
garinang bang nagalin
guranang bang diwa-li-n

133:21 *Būmmille gōrēēn*

bumiligurin

I can't [illeg.] find it

find-ing-lacking

Finding-lacking [i.e. (I can't) find (any)].

Kre cf AWA

find-ing-lacking
bumiligurin
diwa-li-gurin

133:22 *Wāllerrōbung kōōdjarbārgillan*

walaru bang gudyabagilan

I almost killed a kangaroo

kangaroo I club-do-almost-now

I almost club a walaroo.

Kre cf AWA

kangaroo I club-do-almost-now
walaru bang gudyabagilan
gari gudara-ba-yinga bang

133:23 *Nūrrūngullajēēr kāriāggō*

narangala dyiya gariyagu

Kangaroo heard me

hear-PH me kangaroo-ERG

The kangaroo heard me.

Kre cf AWA

hear-PH me kangaroo-ERG
narangala dyiya gariyagu
narang-Ga-la diya garigu

Karree list (n.d.)

133:24 *Wällerrōbung pūnning mimmī*

walaru bang buning mimayi

I'll kill a wallaroo tomorrow

wallaroo I kill will tomorrow

I will beat [i.e. kill] a wallaroo tomorrow.

Kre cf AWA

wallaroo I kill will tomorrow
walarubang buning mimayi
gari bang bun-nan gumba

133:25 *Kōōngerōōng būng nār̄kullar carōwal wārrar*

gungurung bang nagala garawal wara

I saw plenty emu yesterday

emu I see-be-PH plenty yesterday

I saw plenty of emus yesterday.

WORD QUERY

garawal = 'plenty'
COULD garawal BE A
DIFFERENT HEARING
OF gawal 'big' [?]

Kre cf AWA

emu I see-be-PH plenty yesterday
gungurung bang nagala garawal wara
gungGurang bang na-ga-la gawal
gawal gumba

133:26 *Wāndābēē bōnyī bērrēgīnnīn*

wanda bi banyayi biriginin

Where do you sleep tonight?

where thou now lie-will

Where will you lie now [i.e. tonight]?

Kre cf AWA

where thou now lie-will
wanda bi banyayi biriginin
wanda bi bangayi birigi-nan

133:27 *Berrejīllar bārly bōōlwarrar*

biridyila bali bulwara

Let us sleep together

lie-RECIP we-two two

We-two, the two, lie with one another.

Kre cf AWA

lie-RECIP we-two two
biridyila bali bulwara
birigi-la bali bulwara

Karree list (n.d.)

133:28 *Mūckār būnnă tămaĩnbār ūnně*
maga bana danan ba ani

I believe rain is coming

perhaps rain approach-do here

Perhaps rain approach(es) here.

Kre cf AWA

perhaps rain approach-do here
maga bana danan ba ani
maga guwivan danan ba ani

133:29 *Nūngurra-mīn gurrarbūng*
nangaraman gara bang

I'm very sleepy

sleep-make-now xxx I

I sleep xxx now.

Kre cf AWA

sleep-make-now xxx I
nangaraman gara bang
gungung-Gan bang

133:30 *Yārrăběě wēēānīng*
yara bi wiyaning

Don't tell him

stop thou speak-will

You will stop [i.e. not] speak.

Kre cf AWA

stop thou speak-will
yara bi wiyaning
yara bi wiya-nan

133:31 *Wēēaning kōree cōrbo*
wiyaning guri gabu

I tell blackfellow by & by

speak-will man presently

(I) will speak (to the) man presently.

Kre cf AWA

speak-will man presently
wiyaning guri gabu
wiya-nan guri gabu

Karree list (n.d.)

133.32 *Nūnjun bārly wīājeebar*
nandyan bali wiyadyi ba

Let us sing a song

song we-two sing-AFF DONE

We-two >done<-speak a song. [i.e. We sing a song].

Kre cf AWA

song we-two sing-AFF DONE
nandyan bali wiyadyi ba
nangGun bali wiya-wil-guwa

133.33 *Nūnjūnběě wīdjār gōrēēn yārrākī*
nandyan bi widyagurin yaragayi

You can't sing well

song thou speak-lacking bad

You song speak-<lacking> bad [i.e. you sing a song bad(ly)].

Kre cf AWA

song thou speak-lacking bad
nandyan bi widyagurin yaragayi
widi-li-n bi yaragayi

133.34 *Nūrrūngūllaběě ?*
narangGala bi

Did you hear it?

hear-be-PH thou

Did you hear (it)?

Kre cf AWA

hear-be-PH thou
narangGala bi
wiya narang-Ga-la bi

134:01 *Nūrrūngūllībūng bōngī mārōng*
narangGali bang bangayi marung

I've heard good news

hear-be-ing I new good

I am hearing good new(s).

ANGLICISM good news

bangayi marung
new good
'new good' SEEMS AN
IMPROBABLE WAY FOR AN
AUSTRALIAN LANGUAGE TO
PRESENT 'good news', 'good
tidings', 'music', 'gospel', etc.

Kre cf AWA

hear-be-ing I new good
narangGali bang bangayi marung
narang-Ga-li bang dudung

Karree list (n.d.)

134:02 *Wēēalajēēr gerrīng*

wiyala dyiya giring

Tell me make haste

speak-IMP! me quick

(You) must speak (to) me, quick(ly).

Kre cf AWA

speak-IMP! me quick
wiyala dyiya giring
wiya-la diya garagayi

134:03 *Bōōrūngbūng nār̄kullar korārgar*

burang bang nagala guraga

I saw devil devil last night

spirit I see-be-PH night-at

I saw the spirit at night.

Kre cf AWA

spirit I see-be-PH night-at
burang bang nagala guraga
guwin bang na-ga-la duguwi-da

134:04 *Mūckarbee ācqueear*

maga bi ngaguwiya

I believe you're joking

perhaps thou fib-speak

Perhaps you fib-speak.

Kre cf AWA

perhaps thou fib-speak
maga bi ngaguwiya
maga bi ngaguwiya

134:05 *Yāndī gīllōre*

yandigiluwa

It was like this

thus-like

(It was) thus-like.

Kre cf AWA

thus-like
yandigiluwa
yandi-giluwa

Karree list (n.d.)

134.06 *Mīckaring bōōlwarrār tāngun*
migaring bulwara dangan

Two large eyes

eye two big

Two big eye(s).

Kre cf AWA

eye two big

migaring bulwara dangan

buruwang bulwara gawal

134.07 *Mīndobārbūng kōree*

minduba bang guri

I thought it was a blackfellow

think-do-PH I man

I thought (it was a) man.

Kre cf AWA

think-do-PH I man

minduba bang guri

guda-li-yila bang guri

134.08 *Acquōīnjar wōnning kōree*

yagwandya waning guri

When blackfellow coming?

when move-will man

When will the man move?

Kre cf AWA

when move-will man

yagwandya waning guri

yaguwanda wa-nan guri

134.09 *Pārtō-gōng kāwāl kāwāl*

badugang gawal gawal

Is there plenty of water there?

water-BEness big big

(There is/is there) much water-<ness>?

Kre cf AWA

water-BEness big big

badugang gawal gawal

wiya guguwin gawal gawal

Karree list (n.d.)

134:11 *Kīndjarbūng mōōtargīn*

gindya bang mudagin

I am afraid of snakes

fear I snake-because

I fear the snake.

Kre cf AWA

fear I snake

gindya bang mudagan
gindalang bang mudu-gin

134:12 *Kīndjarlōngbung CROPPYgīn*

gindyalang bang CROPPYgin

I am afraid of bushrangers

fear-ness I CONVICT-because

I am fearness because of the convict(s).

Kre cf AWA

fear-ness I CONVICT-because
gindyalang bang CROPPYgin
gindalang bang xxx-gin

134:13 *Mūckārbūng ūrījār kūnnīng*

maga bang nguridya ganing

I believe I lost myself

perhaps I lose-AFF-PH be-will

Perhaps I will be lost.

DOUBTFUL ANALYSIS

DOUBTFUL ANALYSIS
AND AWA
TRANSLATION

Kre cf AWA

perhaps I lose-AFF-PH xxx
maga bang nguridya ganing
maga bang narawa-di-li-n

134:14 *Mūckārjēēr tōūrānīng kōōrēēgō*

maga dyiya duraning gurigu

I think blackfellow kill me

perhaps me pierce-will man-ERG

Perhaps the man will pierce me.

Kre cf AWA

perhaps me pierce-will man-ERG
maga dyiya duraning gurigu
maga diya dura-nan guri-gu

Karree list (n.d.)

134:15 *Tāīndārñin bārñō cārōwāl gūmmī*
dandanin ba nu garawal gamayi

I'll make you plenty of spears

make-will I-thee plenty spear

I will make plenty (of) spear(s) (for) you.

WORD QUERY

garawal = 'plenty'
COULD **garawal** BE A
DIFFERENT HEARING
OF **gawal** 'big' [?]

Kre cf AWA

make-will I-thee plenty spear
dandanin ba nu garawal gamayi
uma-nan ba nung gawal gawal warayi

134:16 *Cōrbo mārñin bārno*
gabū manin ba nu

I'll catch you by and by

presently take-will I-thee

I will take [i.e. catch] you presently.

Kre cf AWA

presently take-will I-thee
gabū manin ba nu
gabū man-nan ba nung

134:17 *Mīnnūngōlōngbēē tōōrār*
minangGulang bi dura

What did you kill him for?

what-towards thou pierce-PH

What-towards did you pierce (him) [i.e. why did you pierce him]?

Kre cf AWA

what-towards thou pierce-PH
minangGulang bi dura
minan-Gulang bi dura

134:18.1 *Ārnbillajēēr mūskētō* [*bulwāragal wēllumbūnninbūng*]

nganbila dyaia MUSKETdu

Lend me a musket I'll bring it back in two days

give-do-IMP! me musket

(You) must give (to) me a musket ...

Kre cf AWA

give-do-IMP! me musket
nganbila dyaia MUSKETdu
ngu-wa diya MUSKETdu

Karree list (n.d.)

134:18.2 ... *bulwāragal wellumbunninbung*

bulwaragal wilambanin bang

... I'll bring it back in two days

two-belong return-do-will I

I will return [i.e. bring back] two-belong [i.e. in two days].

Kre cf AWA

two-belong return-do-will I
bulwaragal wilambanin bang
bulwara-gal wila-mba-nan bang

134:19 *Ārnbee gōōrar kōōree*

nganbi gura guri

Don't lend it to a blackfellow

give-do-IMP! not man

(You) must not give (to) a man.

Kre cf AWA

give-do-IMP! not man
ngan bi gura guri
ngu-wa bi gura guri

134:20 *Wunnumbeejeer weear mōkūl ...*

wanam bi dyiya ngwiya mugal

You promised to make me a club

promise thou-me give-PH club

You promise(d) (to) give (to) me a club,

MYSTERY WORD: wana

wana: IS TO DO WITH 'want'
wana: not want [BB]
PERHAPS *wanam*: 'promise' IS
CONNECTED WITH 'want'
NO WORD IDENTIFIED FOR
POSITIVE 'want'

Kre cf AWA

promise thou-me give-PH club
wanam bi dyiya ngwiya mugal
xxx bi diya ngwiya gudara

134:21 *ūllābēējēēr ācquēēār*

ngala bi dyiya ngaguwiya

What have you deceived me for?

that thou-me fib-speak-PH

That [i.e. why] did you fib-speak me?

DOUBTFUL WORD: ngala

ngala ANALYSIS DOUBTFUL

Kre cf AWA

that thou-me fib-speak-PH
ngala bi dyiya ngaguwiya
minaring-din bi diya ngagu-wiya

Karree list (n.d.)

134:22 *Cūrrinūng-beejēer mārrar*

garinang bi dyiya mara

Get me plenty of honey ...

honey-thou-me take-IMP!

You must take [i.e. bring] me honey!

Kre cf AWA

honey-thou-me take-IMP!
garinang bi dyiya mara
gurunang bi diya mara

134:23 *..... tōōlerrar bārno ōnning*

dulara ba nu nguning

... and I'll give you plenty of flour

powder I-thee give-will

... I will give you flour.

Kre cf AWA

powder I-thee give-will
dulara ba nu nguning
dulara ba nung ngu-nan

134:24 *Ūnnōgīnejēer yērrōōng ūnnōgīne*

nganagan dyiya ngirung nganagan

I'll exchange with you

give [?] me thee give [?]

xxx me you, xxx

DOUBTFUL WORD

Ūnnōgīne
nganagan SEEMS UNLIKELY
POSSIBLY: **ana-gan**
this-BEness, this-agent

Kre cf AWA

give [?] me thee give [?]
nganagan dyiya ngirung nganagan
xxx dyya ngirung xxx

134:25 *Mīnnīarīng bārno ōnnīng*

minyaring ba nu nguning

What shall I give you for it?

what I-thee give-will

What will I give (to) you?

Kre cf AWA

what I-thee give-will
minyaring ba nu nguning
minaring ba nung ngu-nan

Karree list (n.d.)

134:26 *Mārning bārno yerrōōngingāl*
maning ba nu ngirungGinGal

I'll take it away from you

take-will I-thee thee-from

I will take you, from you

Kre cf AWA

take-will I-thee thee-from
maning ba nu ngirungGinGal
man-nan ba nung ngirung-Gin-birang

134:27 *Bōngallinin bārno cōmbabō (?)*

bunGalinin ba nu gumbabu

I'll fight you tomorrow

beat-be-RECIP-will I-thee tomorrow-EMPH

I will reciprocally beat you emphatically-tomorrow.

Kre cf AWA

beat-be-RECIP-will I-thee
tomorrow-EMPH
bunGalinin ba nu gumbabu
bun-Ga-li-nan ba nung gumba-bu

134:28 *Tōūrāning bārno yērrā-ārgō*

duraning ba nu yirayagu

I'll spear you this evening

pierce-will I-thee evening-for

I will pierce you for the evening.

Kre cf AWA

pierce-will I-thee evening-for
duraning ba nu yirayagu
dura-nan ba nung yariya-ga

134:29 *Yēllōwūllābēē pōōngoorūn bārno*

yilawala bi bunGuran ba nu

Sit down, I'll not hurt you

sit-IMP! thou beat-not-now I-thee

You must sit. I beat-lacking you [i.e. not hurt you].

Kre cf AWA

sit-IMP! thou beat-not-now I-thee
yilawala bi bunGuran ba nu
yilawala bi bun-Gurin ba nung

Karree list (n.d.)

134:30 *Nūrrāngūllābūng mūckārbīn tōūrārīng*
ngarangGala bang maga bin duraring

I have heard blackfellow going to kill you

hear-be-PH I perhaps thee pierce-will

I heard (that) perhaps (someone) will pierce you.

MS ERROR [?]

touraring

POSSIBLE MS ERROR FOR

duraring: pierce-will

Kre cf AWA

hear-be-PH I perhaps thee pierce-will
 ngarangGala bang maga bin duraring
 ngarang-Ga-la bang maga bin dura-nan

134:31 *Gāwarrīne pōōngorūnbin wēēaningbūng*
gawaran bunGuran bin wiyaning bang

I won't let blackfellow touch you

not now beat-lacking thee speak will I

I will speak (that someone will) not beat-<lacking> you.

Kre cf AWA

not now beat -lacking thee speak will I
 gawaran bunGuran bin wiyaning bang
 giyawaran bun-Gurin bin wiya-nan bang

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
 giyawayi na-gurin not seeing
 William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

134:32 *Kī yēllowōilbārly ūnde*
gayi yalawawil bali andi

Come & sit down with me

hey sit-might we-two here

Hey, we-two might sit here.

MEANINGS: gayi

gayi: 'come!'
 gayi: 'stop!'
 gayi: 'hey!'
 gayi: call
 -gayi: because, from, at, about
 -gayi: ITEM

PLACE

| | | | |
|--------|-------|--------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

Kre cf AWA

hey sit-might we-two here
 gayi yalawawil bali andi
 gayi yalawawil bali andi

134:33 *Ki ūnde bārly bērreregewīll*
gayi andi bali birigiwil

Come & lie down with me

hey here we-two lie-might

Hey, we-two might lie here.

Kre cf AWA

hey here we-two lie-might
 gayi andi bali birigiwil
 gayi andi bali birigi-wil

Karree list (n.d.)

135:01 *Gerrīngbee bōngolēēr*

giring bi bungGaliya

Make haste & get up

quick thou rise-be-ing-IMP!

Quick, you must be rising!

Kre cf AWA

quick thou rise-be-ing-IMP!

giring bi bungGaliya

garagayi bi bung-Ga-liy-a

135:02 *Ūnnē nōwār! bōlōngöō tāngǎn*

ani nawa / balangu dangan

look, there is a large snake

this see-IMP! snake big

(You) must see this! Big snake.

Kre cf AWA

this see IMP! snake big

ani nawa / balangu dangan

ani na-wa / maya gawal

135:03 *Tǎnīne wīllǎ wīllūng cōwǎr!*

danan wila wilangGuwa [[wilang uwa]]

Take care! Come away

approach return return move-IMP!

Approach-return. (You) must move!

MS ERROR [?]

cowar

POSSIBLE MS ERROR FOR:

oowar → **uwa**: move-IMP!

Kre cf AWA

approach return return move-IMP!

danan wila wilang uwa

danan wila wilang uwa

135:04 *Yārrābēē wēēānīng*

yara bi wiyaning

Don't talk like that

stop thou speak-will

You will stop [i.e. not] speak.

Kre cf AWA

stop thou speak-will

yara bi wiyaning

yara bi wiya-nan

Karree list (n.d.)

135:05 *Mārningbūng cōmbar cārowal Kōree*

maning bang gumba garawal guri

I'll bring plenty blacks tomorrow

bring-will I tomorrow plenty man

I will take [i.e. bring] plenty (of) men tomorrow.

WORD QUERY

garawal = 'plenty'
COULD **garawal** BE A
DIFFERENT HEARING
OF **gawal** 'big' [?]

Kre cf AWA

bring-will I tomorrow plenty man
maning bang gumba garawal guri
man-nan bang gumba gawal gawal guri

135:06 *Yarrabeejeer pūning*

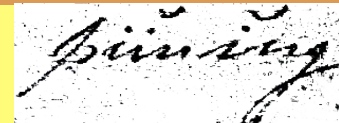
yara bi dyiya biyining

Don't blow me up

stop thou-me mock-will

You will stop [i.e. not] mock me.

DOUBTFUL MS



biyining:, NOT **buning**
MYSTERY. AWA biyil = 'mock'
PERHAPS: **biyi-nan**: mock-will

Kre cf AWA

stop thou-me mock-will
yara bi dyiya biyining
yara bi diya biyil-gurin

135:07 *Mārning bārno nūkung yērroong*

maning ba nu nugang ngirung

I'll take away your gin

take-will I-thee woman thee-of

I will take you, you woman [i.e. your wife]

Kre cf AWA

take-will I-thee woman thee-of
maning ba nu nugang ngirung
man-nan ba nung nugang ngirung

135:08 *Marningbee tīry*

maning bi diri

You look out another one

take-will thou other

You will take (an)other.

Kre cf AWA

take-will thou other
maning bi diri
man-nan bi darayi

Karree list (n.d.)

135:09 *Wārkōrēēnbūng yēllōwǎlēār*

wagarin bang yalawaliya

I can't walk about any more

go-lacking I / sit-ing-IMP!

I go-lacking. Must sit! [i.e. I can't walk; must sit down].

Kre cf AWA

go-lacking I / sit-ing-IMP!
wagarin bang yalawaliya
wa-gurin bang yalawa-li-ya

135:10 *M̄yerrar bārno*

mayira ba nu

I'm tired of you

weary I-thee

I weary (of) you.

Kre cf AWA

weary I-thee
mayira ba nu
bira ba nu

135:11 *yilawayi gura wadyalang*

yilawayi gura wadyalang

You're a lazy fellow

sit-actor not timber-ness

(You are a) sit-actor. Not. A tree. [i.e. you are as active as a tree]

DOUBTFUL ANALYSIS

THIS ANALYSIS IS UNCERTAIN

Kre cf AWA

sit-actor not timber-ness
yilawayi gura wadyalang
yilawayi / giyawayi wadi-lang

135:12 *Nūkūng bārriṅgbēē yēllōwīēēlōng*

nugang baring bi yilawayilang

You always sit at home with gin

woman always thou sit-HAB-ness

You are always habitually sitting (with your) wife.

Kre cf AWA

woman always thou sit-HAB-ness
nugang baring bi yilawayilang
nugang yandi gadayi bi yilawa-yi-lang

Karree list (n.d.)

135:13 *Tārñine bēēnyōng wēēälār*
danan bi nyang wiyala

Tell him to come here

approach thou-him speak-IMP!

You must speak (to) him, approach.

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:

| | | | |
|----------|----------------|----------|----------------|
| I thee | ba-nung | she thee | bin-toa |
| I her | ba-noun | | |
| thou me | bi-tia | thou her | bi-noun |
| thou him | bi-nung | | |
| he thee | bi-loa | (he me | tia-loa |

Kre cf AWA

approach thou-him speak-IMP!

danan bi nyang wiyala

danan bi nung wiya-la

135:14 *Wārritchābūng bārrābāgō*
waridya bang barabagu

I go away tomorrow

I go away tomorrow

I (go) distant tomorrow.

DOUBTFUL ANALYSIS

SPECULATIVE AWA
TRANSLATION

Kre cf AWA

I go away tomorrow

waridya bang barabagu

wada uwa-nan bang gumba galung

135:15 *Gāwarinebūng wēllumba goreen*
gawaran bang wilambagurin

I'll never come back again

not-now I return-lacking

I not return-<lacking> [i.e. I will not return].

Kre cf AWA

not-now I return-lacking

gawaran bang wilambagurin

giyawaran bang wila-mba-gurin

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:

- no ... [the item or action]-lacking
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William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
- ALSO no + NEGative clitic **ba**
- ALSO no + NEGative **gura**

135:16 *Ūndebōbūng Kūrragī yēllowūnnin*
andibu bang garagayi yilawanin

I shall stop here a long time

here-EMPH I longtime stay-will

I will sit emphatically-here a long time.

Kre cf AWA

here-EMPH I longtime stay-will

andibu bang garagayi yilawanin

andi-bu bang yuragi yilawa-nan

Karree list (n.d.)

135:17 *Bārrabargō bārly cārra-gār wōnomūnning*

barabagu bali garaga wanamaning

You & I will go tomorrow & look out for kangaroos

tomorrow we-two kangaroo-for move-see-make-will

We-two will search for kangaroos tomorrow.

Kre cf AWA

tomorrow we-two kangaroo-for move-see-make-will

barabagu bali garaga wanamaning

gumba bali gari-gu waba-li-nan

135:18 *Ōōrūngōbbīnbānbūng*

wurangabin ban bang

I make him run away

run-do-now him-I

I run-do him [i.e. I make him flee].

DOUBTFUL ANALYSIS

SPECULATIVE AWA
TRANSLATION

Kre cf AWA

run-do-now him-I

wurangabin ban bang

dalba-ma-n bun bang

135:19 *Ki ībee tāngun*

gayi bi dangan

You're a very amorous fellow

hey thou big

Hey, you (are) big.

WORD EXPLANATION

dangan → **gawal**
PERHAPS THIS IS A REFERENCE
TO BEING sexually aroused

Kre cf AWA

hey thou big

gayi bi dangan

gayi bi gawal

135:20 *Mārrawēlbee Koorōōerungīn nūkung*

mara wal bi guruwarangin nugang

You're always dragging gin

take-urg certainly thou longtime-from woman

You abduct woman from a long time.

DOUBTFUL ANALYSIS

DOUBTFUL ANALYSIS
AND AWA
TRANSLATION

Kre cf AWA

take-urg certainly thou longtime-from woman

mara wal bi guruwarangin nugang

mara wal bi yuragi nugang

Karree list (n.d.)

135:21 *Urrogibee yārräckī*

ngurugi bi yaragayi

You're an old fellow—no good

You're an old fellow—no good

You (are) an bad old (person).

Kre cf AWA

You're an old fellow—no good
ngurugi bi yaragayi
ngaru-mbayi bi / yaragayi

135:22 *Nārkörēen bārnō wūll*

nagurin ba nu wal

I shan't see you any more

see-lacking I-thee certainly

I certainly see-lacking you [i.e. I won't see you].

Kre cf AWA

see-lacking I-thee certainly
nagurin ba nu wal
na-gurin wal ba nung

135:23 *Mūckārbūng chōngillēen yērrōngī*

maga bang dyungGilin ngirungGayi

I shall cry when you go

perhaps-I cry-ing-now thee-because

Perhaps I am crying because of you.

DOUBTFUL TRANSLATION

'when you go' NOT TRANSLATED
PERHAPS FOR AWA:

wada uwa-li-n bi ba
depart move-ing-now thou WHEN/if

Kre cf AWA

perhaps-I cry-ing-now thee-because
maga bang dyungGilin ngirungGayi
maga bang dungGi-li-n ngirungGayi

135:24 *Īndōōrwūll wālleer*

nginduwa wal waliya

I don't care—go away

thou certainly move-ing-IMP!

You, certainly must (be) moving!

DOUBTFUL ANALYSIS

SPECULATIVE AWA
TRANSLATION

Kre cf AWA

thou certainly move-ing-IMP!
nginduwa wal waliya
yuring bi wala / nginduwa wal

Karree list (n.d.)

135:25 *Těrrī gōōrōōngbūng*

diri gurung bang

I'm a very poor fellow

rough plenty I

I (am) plenty other [? rough]

DOUBTFUL ANALYSIS

DOUBTFUL ANALYSIS
AND AWA
TRANSLATION

Kre cf AWA

rough plenty I
diri gurung bang
miral-gan gawal bang

135:26 *Mīniārīngbēē kīndībūng*

minyaring bi gindabang

What are you laughing for?

why thou laugh-DOness

What [i.e. why] (are) you laugh-ness [i.e. laughing]?

Kre cf AWA

why thou laugh-BEness
minyaring bi gindabang
minaring-din bi ginda-bang

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR 'why', OTHER THAN **minaring-din** 'what-because' (AROUND 50 EXAMPLES) **yaguwayi** = 'how', BUT Tkld USES IT ABOUT 4 TIMES FOR 'why'. WORDS FOR 'why' ARE EXPECTED TO BE IN THE FORM OF **min...**, SUCH AS **minyin** (BB)

135:27 *Kīndebung gōōrabbēē pūnning bārno*

gindibang gura bi buning ba nu

If you laugh I'll kill you

laugh-DOness not thou beat-will I-thee

I will beat [i.e.kill] you (unless) you not laugh-ness.

Kre cf AWA

laugh-DOness not thou beat-will I-thee
gindibang gura bi buning ba nu
ginda-bang bi ba / bun-nan ba nung
laugh-DOness thou WHEN/if / beat-will I-thee
If you laugh-ness / I will beat you

135:28 *Ācquoīnjarbēē gōyalōng [[to Sydney]]*

yagwandya bi [[SYDNEY]] guyalang

When are you going to Sydney?

when thou [[SYDNEY]-towards

When (do you go) towards [Sydney]?

Kre cf AWA

when thou [[SYDNEY]]-towards
yagwandya bi [[SYDNEY]] guyalang
yaguwanda bi [[SYDNEY]]-gulang

Karree list (n.d.)

135:29 *Wārritchar bārly mīm̄mi*
waridya bali mimayi

We'll go together tomorrow

distant we-two tomorrow

We-two (go) distant tomorrow.

Kre cf AWA

distant we-two tomorrow
waridya bali mimayi
galung bali gumba

135:30 *Ūndēpūttār mārjūn*

andibu da madyan

It's close by

here-EMPH AFFirm near

Emphatically-here, aye, near.

Kre cf AWA

here-EMPH AFFirm near
andibu da madyan
andi-bu da babayi

135:31 *Gōōnjēē wīdginnin bārno*

gundyi widyinin ba nu

I'll cut a **gunga** for you

hut build-will I-thee

I will build a hut (for) you.

Kre cf AWA

hut build-will I-thee
gundyi widyinin ba nu
gugira widi-nan ba nung

135:32 *Ūrīnī bēē nārkuḷḷār bōngī*

yurinayi bi nagala bangayi

did you see any ducks today

duck thou see-be-PH now

Did you see duck(s) today?

Kre cf AWA

duck thou see-be-PH now
yurinayi bi nagala bangayi
yurungayi bi na-ga-la bangayi

Karree list (n.d.)

135:33 *Mīnīnebēē nārkuḷlār*
minan bi nagala

How many did you see

how many thou see-be-PH

How many did you see?

Kre cf AWA

how many thou see-be-PH
minan bi nagala
minan bi na-ga-la

136:01 *Carōwal kīnebul nārkuḷlibūng*

garawal ganbul nagali bang

I saw a great many swans

plenty swan see-be-ing-I

I was seeing plenty (of) swans.

WORD QUERY

garawal = 'plenty'
COULD garawal BE A
DIFFERENT HEARING
OF gawal 'big' [?]

Kre cf AWA

plenty swans see-be-ing-I
garawal ganbul nagali bang
gawal gawal ganbul nagali bang

136:02 *Karrōngabār tōūrabūng*

garangaba dura bang

I spear'd two pelicans

pelican pierce-PH I

I pierced pelican(s).

DOUBTFUL MS

garangaba
IS garanga 'pelican'
AND ba 'two', MS
ERROR FOR bula [?]

Kre cf AWA

pelican pierce-PH I
garangaba dura bang
garung garung dura bang

136:03 *Nārmūnbūnnīn bārno mīmī*

namanbanin ba nu mimayi

I'll show you where [squiggle] are tomorrow

see-make-permit-will I-thee tomorrow

I will permit you to see tomorrow.

Kre cf AWA

see-make-permit-will I-thee tomorrow
namanbanin ba nu mimayi
na-manbi-nan ba nung gumba

Karree list (n.d.)

136:04 *Tōūrābūng wārrār tāngūn kūllāmī*

dura bang wara dangan galamayi

I spear'd a large eel yesterday

ierce-PH I yesterday big eel

I pierced a big ell yesterday.

Kre cf AWA

ierce-PH I yesterday big eel
dura bang wara dangan galamayi
dura bang gumba gawal ganin

136:05 *Gīmmanyāllajēēr*

gimanyala dyiya

You roast it for me

cook-IMP! me

(you) must cook (it for) me.

Kre cf AWA

cook-IMP! me
gimanyala dyiya
gima-la diya

136:06 *Tāngun ōbillar gōyung datty widgīnejēēr*

dangan wubila gwiyang dadi widyan dyiya

Make a good fire, I'm cold

big do-IMP! fire dead burn-xxx me

(You) must do a big fire. (Something) xxx(s) me dead [i.e. I am cold].

Kre cf AWA

big do-IMP! fire dead burn-xxx me
dangan wubila gwiyang dadi widyan dyiya
gawal wubi-la gwiyang didi-ba-li-n diya

DOUBTFUL WORD

widyan NOT RESOLVED

136:07 *Yārrābēē ōōrūngūnnīn orūning bārno*

yara bi wuranganin duraning ba nu

If you run away I'll shoot you

stop thou run-will / pierce-will I-thee

Stop. (If) you will run, I will pierce you.

Kre cf AWA

stop thou run-will / pierce-will I-thee
yara bi wuranganin duraning ba nu
yara bi dalba-nan ba / dura-nan ba nung
stop thou flee-will WHEN/IF / pierce-will I-thee
Stop! If you will flee, I will pierce you

Karree list (n.d.)

136:08 *Kibārly mārrawul nūkung*

gayi bali mara wal nugang

Let's go and drag a gin

hey we-two take-urg certainly woman

Hey, we two certainly take a woman.

Kre cf AWA

hey we-two take-urg certainly woman

gayi bali mara wal nugang

gayi bali mara wal nugang

136:09 *Nārkullibūng mūrrakānde...*

nagali bang maragandi

I saw plenty of young women

see be-ing I lass

I (was) seeing lass(es)

DOUBTFUL MS

maragandi: lass

DOES THIS END -de
IF SO, UNRESOLVED

Kre cf AWA

see be-ing I lass

nagali bang maragandi

na-ga-li bang maragin

136:10 *Ōrēēlēērbēē gērrīng nārkūllijēēr*

wuriliya bi giring nagali dyiya

Lay down, make haste, we're discovered

lie-ing-IMP!-thou quick see-be-ing me

You must lie (down) quick! (Someone) seeing me.

Kre cf AWA

lie-ing-IMP!-thou quick see-be-ing me

wuriliya bi giring nagali dyiya

birigi-ya bi garagayi na-ga-li diya

PASSIVE IGNORED

TkId OFTEN RENDERS THE PASSIVE IN THE ACTIVE VOICE. IN SUCH INSTANCES, THE UNIDENTIFIED SUBJECT OF PASSIVE USAGES IS INDICATED BY '(someone)'.

136:11 *Mīnnīarīngbēē nārkūllār*

minyaring bi nagala

What did you see?

what thou see-be-PH

What did you see?

Kre cf AWA

what thou see-be-PH

minyaring bi nagala

minaring bi na-ga-la

Karree list (n.d.)

136:12 *Mōōngarbūng*

mungGa bang

I been smell it

sniff-PH I

I sniffed [i.e. smelt] (it).

Kre cf AWA

sniff-PH I
mungGa bang
xxx bang

136:13 *Nārküllibūng bōlgār cūdyill*

nagali bang bulga gadyil

I saw smoke on the hill

see-be-ing I hill smoke

I (was) seeing smoke (on the) hill.

Kre cf AWA

see-be-ing I hill smoke
nagali bang bulga gadyil
na-ga-li bang balga gadal

136:14 *Kūrrārbēē nūrranīnbūtty*

gara bi ngaranin badi

Walk softly, they will hear us

slow thou / hear-will / continue (more) [?]

You, slow! (They) will hear

DOUBTFUL MS

nūrranīnbūtty
naranin badi: hear-will xxx
badi UNRESOLVED

Kre cf AWA

slow thou / hear-will / ...
gara bi ngaranin badi
gara bi ngara-nan ngiyaran

136:15 *Wōngālbēē wāddēē gīllōre*

wangGal bi wadigiluwa

You're a stupid fellow like a waddie

stupid thou timber-like

You (are) stupid, like a tree.

Kre cf AWA

stupid thou timber-like
wangGal bi wadigiluwa
wangGal bi gulayi-giluwa

Karree list (n.d.)

136:16 *Mīnniarīng ūnnor wāddielong*

minyaring anuwa wadilang

What tree is that

what that tree-ness

What (is) that tree?

here / there // this / that

Adverbs / demonstratives RELATED TO DISTANCE FROM SPEAKER:

| | close | fairly near | distant |
|---------------|------------|--------------|--------------|
| here / this | ani | | |
| that / nearby | | anuwa | |
| that / yonder | | | anang |

Kre cf AWA

what that tree-ness minyaring anuwa wadilang
minyaring anuwa gulayi-ang

136:17 *Whānune koli cārōwāl*

wanun guli garawal

Where is there plenty of cedar

where cedar plenty

Where (is) plenty (of) cedar?

Kre cf AWA

where cedar plenty
wanun guli garawal
wanan gulayi gawal gawal

136:18 *Bōōrūng bārno ārmwōōmbaabo*

burang ba nu amuwumbabu

I'm very fond of you

emotion I-thee me of-EMPH

I xxx of-emphatically-me you.

DOUBTFUL MS

ārmwōōmbaabo
armmoombaabo
imuwumba-bu: me-of-EMPH

DOUBTFUL ANALYSIS

ANALYSIS UNRESOLVED

Kre cf AWA

emotion I-thee me of-EMPH
burang ba nu amuwumbabu
xxx ba nung imuwumba-bu

136:19 *Ārnbillarjēēr bōōmmarrīng*

nganbila dyiya bumaring

Lend me a boomerang

give-do-IMP!-thou-me boomerang

(You) must give (to) me a boomerang.

Kre cf AWA

give-do-IMP!-thou-me boomerang
nganbila dyiya bumaring
ngu-wa diya darama

Karree list (n.d.)

136:20 *Yǎrrābēējēēr ācquēēār*

yara bi dyiya ngaguwiya

Don't you deceive me

stop thou-me fib-speak

You will stop [i.e. not] fib-speak me.

Kre cf AWA

stop thou-me fib-speak
yara bi dyiya ngaguwiya
yara bi diya ngagu-wiya

136:21 *Watchouse bārno mārnin*

WATCHHOUSE ba nu manin

I'll put you in the watch house

WATCH-HOUSE I-thee take-will

I will take [i.e. put] you (in the) WATCHHOUSE.

Kre cf AWA

WATCH-HOUSE I-thee take-will
WATCHHOUSE ba nu manin
WATCHHOUSE ba nung man-nan

136:22 *Yarrabēē jērbūngunnin pūnning bārno*

yara bi dyarabangGanin buning ba nu

If you break it I'll kill you

stop thou break-do-compel-will / beat-will I-thee

Stop, (if) you will compel-break (it), I will beat [i.e. kill] you.

Kre cf AWA

stop thou break-do-compel-will / beat-will I-thee
yara bi dyarabangGanin / buning ba nu
yara bi dyir-ba-ngGa-nan ba / bun-nan ba nung
stop thou break-do-compel-will WHEN/if / beat-will I-thee
Stop! If you break (it), I will kill you

136:23 *Ārdō bīn mōōko oōkullār*

ngadu bin mugu ngugala

Who gave you yr tomahawk

who thee hatchet give-be-PH

Who gave (to) you a hatchet?

Kre cf AWA

who thee hatchet give-be-PH
ngadu bin mugu ngugala
ngan-du bin bagu ngu-ga-la

Karree list (n.d.)

136:24 *Ārndō tēendar gūmmī*

ngandu dinda gamayi

Who made yr spear

who-ERG make-PH spear

Who made the spear?

Kre cf AWA

who-ERG make-PH spear
ngandu dinda gamayi
ngan-du uma warayi

136:25 *Ācquōīnjarbēējeer ōnning mōkul*

yagwandya bi dyiya nguning mugal

When are you going to give me waddie

when thou-me give-will club

When will you give me a club?

Kre cf AWA

when thou-me give-will club
yagwandya bi dyiya nguning mugal
yaguwanda bi diya ngu-nan mugal

136:26 *Ōōkōḍrēenjēer kōllār*

ngugurin dyiya gula

I won't give you—I was joking

give-lacking-me / secret [?]

(Someone) give-lacking me, secret [?].

DOUBTFUL ANALYSIS

DOUBTFUL ANALYSIS
AND AWA
TRANSLATION

DOUBTFUL WORD

gula NOT RESOLVED

Kre cf AWA

give-lacking-me / secret [?]
ngugurin dyiya gula
ngu-gurin ba numg / ngagu-wiya-li-yan

136:27 *Mīniārīng ōōār ārloēē*

minyaringGuwa ngaluwa

What does he want

what-having this-fellow nearby

What-having this fellow [i.e. what is he concerned about?]

Kre cf AWA

what-having this-fellow nearby
minyaringGuwa ngaluwa
minyaringGuwa ngaluwa

DOUBTFUL MS

[ng]aluwi [?]
ingaluwa [?]
UNRESOLVED

Karree list (n.d.)

136:28 *Ārdājēēr mārngullar mōōko*

ngada dyiya manGala mugu

Who took my tomahawk

who me take-be-PH hatchet

Who took me [i.e. my] hatchet?

Kre cf AWA

who me take-be-PH hatchet
ngada dyiya manGala mugu
ngan-du diya manG-al-a bagu

136:29 *Wārkōrēēnbūng gēērēēnbūng*

wagarin bang / girin bang

I can't walk, I'm ill

move lacking I / pain I

I go-lacking. I (am in) pain.

Kre cf AWA

move lacking I / pain I
wagarin bang / girin bang
wa-gurin bang / girin bang

136:30 *Kūrrullajēēr gūnya ārmwōōmbar*

garala dyiya gunya amuwumba

Carry me to the camp

carry-IMP! me hut me-of

(You) must carry me (to) my hut.

Kre cf AWA

carry-IMP! me hut me-of
garala dyiya gunya amuwumba
gari-la dyya gugira imuwumba

136:31 *Yū-yōng gīlleewīnejeer*

yuyang giliwan dyiya

You hurt me—take care

xxxxxx me

xxx me

DOUBTFUL ANALYSIS

ANALYSIS UNRESOLVED

Kre cf AWA

xxxxxx me
yuyang giliwan dyiya
xxx diya

Karree list (n.d.)

136:32 *Mārrōngbee mōōko bārno ōnning*

marung bi mugu / ba nu nguning

You're a fine fellow—I'll give you a tomahawk

good thou hatchet / I-thee give-will

You are good. I will give you a hatchet.

Kre cf AWA

good thou hatchet / I-thee give-will
marung bi mugu / ba nu nguning
mararung bi bagu ba nung ngu-nan

137:23 *Ūn-dǎ-pūt-tār mārgūn*

andabu da magan

Near at hand

there-EMPH AFFirm near

Emphatically-there, aye, near.

Kre cf AWA

there-EMPH AFFirm near
andabu da magan
anda-bu da babayi

-bu da: EMPHatic AFFirm

Tkld USES THE EMPHATIC AFFIRMATION **-bu da** OVER 60 TIMES: LUKE: 20; MARK 42; MATTHEW 2

"-bo-ta."

-bu da

"Only: a compound of bo, self: ta, it is, meaning it is that self same thing only to which it is affixed; thus-*wakōl-bo-ta*, one only, one by itself, one alone."

[only]

Tkld
AWA
Key
1850
[52:29 □]

137:44 *Tānān Ūndīgībō*

danan andi gibu

Come back

approach here be-EMPH

Approach emphatically (to) be here.

VERB 'to be'

ACCORDING TO R.M.W. DIXON, "Most Australian languages lack any verb 'to be'" [Dixon 1980 491:12] IF THIS IS THE CASE FOR Awabakal, **ga / gi** 'be' WOULD BE A Tkld INVENTION.

Kre cf AWA

approach here be-EMPH
danan andi gibu
danan andi gi-bu

DOUBTFUL ANALYSIS

ANALYSIS UNRESOLVED

137:50 *Tōōk-ŭl bōōdj-ŭr*

dugal budyur

It's true

big true

xxx xxx

DOUBTFUL ANALYSIS

ANALYSIS UNRESOLVED **dugal** CAN BE 'true' OR 'big'. NO OTHER EXAMPLES OF **budyur**

Kre cf AWA

big true
dugal budyur
xxx xxx

Karree list (n.d.)

137:53 *Acquee-ar-wul*

ngaguwiya wal

Lie

fib-speak certainly

Certainly fib-speak.

Kre cf AWA

fib-speak certainly
ngaguwiya wal
ngagu-wiya wal

137:65 *jer-bow-ar gorar*

dyirbawa gura

Don't break it

break-do-IMP! not

(You) must not break (it)!

Kre cf AWA

break-do-IMP! not
dyirbawa gura
dyir-ba-wa gura

137:67.1 *Boong-ul-lar*

bunGala

Kill

beat-be-IMP!

(You) must beat [i.e. kill]!

Kre cf AWA

beat-be-IMP!
bunGala
bun-Ga-la

137:67.2 *Punningjar*

buning dya

Kill

beat-will xxx

will beat xxxx

INCOMPLETE ANALYSIS

ANALYSIS UNRESOLVED
buning dya
PERHAPS **buning dyiya**
beat-will me

Kre cf AWA

beat-will xxx
buning dya
bun-nan dya

Karree list (n.d.)

138:02 *Oo-pan-yallar*
wuba nyala

make

do-IMP! that

(You) must do that.

Kre cf AWA

do-IMP! that
wuba nyala
wuba ngala

139:01 *Nōwūdjēēr cūdgěl*

nguwa dyiya gadyal

Give me some tobacco

give-IMP!-me smoke

(You) must give me smoke [i.e. tobacco].

DOUBTFUL AWA

THE AWA WORD FOR 'smoke'
[i.e. 'tobacco'] UNCERTAIN

Kre cf AWA

give-IMP!-me smoke
nguwa dyiya gadyal
ngu-wa diya buwidu

139:02 *Ōñūmbēējēēr wēēar būngī*

wanam bi dyiya ngwiya bangayi

You promised me today

promise thou-me give now

You promise (to) give (to) me now [i.e. today].

MYSTERY WORD: wana

wana: IS TO DO WITH 'want'
wana: not want [BB]
PERHAPS *wanam*: 'promise' IS
CONNECTED WITH 'want'
NO WORD IDENTIFIED FOR
POSITIVE 'want'

Kre cf AWA

promise thou-me give now
XXXXXXXXXXXXXXXXXX
XXXXXXXXXXXXXXXXXX

139:03 *kāllowūll ōōkorēēnbeejēēr*

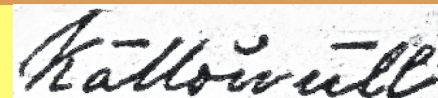
galuwal ngugarin bi dyiya

You never give me anything

plenty give-lacking-thou-me

You give-lacking me plenty [i.e. you don't give me much].

MS ERROR [?]



galuwal: kinsman they-all
PROBABLE MS ERROR FOR
garuwal: 'plenty'

Kre cf AWA

plenty give-lacking-thou-me
galuwal ngugarin bi dyiya
gawal gawal ngu-gurin bi diya

Karree list (n.d.)

139:04 *Mīniārīngīnbějēēr puckar*

minyaringin bi dyiya baga

What are you angry with me for?

what-because thou-me anger

Why are you anger (with) me?

minaringdin: WHY

Tkld DID NOT CONVINCINGLY PROVIDE A WORD FOR 'why', OTHER THAN **minaring-din** 'what-because' (AROUND 50 EXAMPLES) **yaguwayi** = 'how', BUT Tkld USES IT ABOUT 4 TIMES FOR 'why'. WORDS FOR 'why' ARE EXPECTED TO BE IN THE FORM OF **min...**, SUCH AS **minyin** (BB)

Kre cf AWA

what-because thou-me anger
minyaringin bi dyiya baga
minaring-din bi dyya baga

139:05 *Nārküllībēē Kōōrēě*

nagali bi guri

Did you see black fellow?

see-be-ing thou man

(Were) you seeing the man?

Kre cf AWA

see-be-ing thou man
nagali bi guri
na-ga-li bi guri

139:06 *Ōōpānyällārjēēr būrrūkūn*

wuba nyala dyiya baragan

Make me a boomarring

make-IMP! that me boomerang

(You) must make me that, a boomerang.

Kre cf AWA

make-IMP! that me boomerang
wuba nyala dyiya baragan
wuba ngala diya darama

139:07 *Tōōlěrrār bārñō ōōnīng*

dulara ba nu nguning

I will give you some flour

powder I-thee give-will

I will give you flour.

Kre cf AWA

powder I-thee give-will
dulara ba nu nguning
dulara ba nung ngu-nan

Karree list (n.d.)

139:08 *Wārrābūng nārkuḷḷār kōōrēē*

wara bang nagala guri

I saw the blackfellow yesterday

yesterday I see-be-PH man

I saw a man yesterday.

Kre cf AWA

yesterday I see-be-PH man
wara bang nagala guri
gumba bang na-ga-la guri

139:09 *Ārnbillajēēr mōōko*

nganbila dyya mugu

Lend me a tomahawk

give-do-IMP!-thou-me hatchet

(You) must give (to) me a hatchet.

Kre cf AWA

give-do-IMP!-thou-me hatchet
nganbila dyya mugu
ngu-wa dyya bagu

139:10 *Kībārly*

gayi bali

Come along with me

come we-two

Come! We-two!

MEANINGS: gayi

gayi: 'come!'
gayi: 'stop!'
gayi: 'hey!'
gayi: call
-gayi: because,
from, at, about
-gayi: ITEM

Kre cf AWA

come we-two
gayi bali
gayi bali

139:11 *Kurragi bārly Kurragi*

garagayi bali garagayi

You stop with me long time

longtime we-two longtime

Longtime, we-two, longtime.

Kre cf AWA

longtime we-two longtime
garagayi bali garagayi
yuragi bali yuragi

Karree list (n.d.)

139:12 *Kībārnāin weedwul bārnō*

gayi danan wiyawil ba nu

Come here, I want to speak to you

come approach speak-might I thee

Come, approach. I might speak (to) you.

MEANINGS: gayi

gayi: 'come!'
gayi: 'stop!'
gayi: 'hey!'
gayi: call
-gayi: because,
from, at, about
-gayi: ITEM

Kre cf AWA

come approach speak-might I thee
gayi danan wiyawil ba nu
gayi danan wiya-wil ba nung

139:13 *Wāndābērīmbēē oōār?*

wandabirim bi uwa

Where did you come from?

where-away from thou move-PH

Where did you move from?

PLACE

| | |
|---------------------|-----------------------|
| anambu there | ani here |
| anang there | babayi near |
| anda there | galung distant |
| andi here | wanda where |
| anduwa there | wanang where |

Kre cf AWA

where-away from thou move-PH
wandabirim bi uwa
wanda-birang bi uwa

139:14 *Ārn bōōlar oōar?*

ngan bula uwa

Who came along with you?

who they-two move-PH

Who (were) the two (who) moved [i.e. came]?

Kre cf AWA

who they-two move-PH
ngan bula uwa
ngan bula uwa

139:15 *Wādarīng bee?*

wandaring bi

Where are you going?

where-to thou

Where to, you?

Kre cf AWA

where-to thou
wandaring bi
wanda-ring bi

Karree list (n.d.)

139:16 *Mīñiarīng bĕĕ nārĕkällēēn*

minyaring bi nagalin

What do you look out?

what thou see-be-ing-now

What are you seeing?

Kre cf AWA

what thou see-be-ing-now
minyaring bi nagalin
minaring bi na-ga-li-n

139:17 *Kīndjarlōng bee*

gindyalang bi

I think you are very frightened

fear-ness thou

You (are) fearness [i.e. frightened].

Kre cf AWA

fear-ness thou
gindyalang bi
ginda-lang bi

139:18 *Yĕllowūllar bārly*

yalawala bali

Sit down along with me

sit-IMP! we-two

We-two must sit.

Kre cf AWA

sit-IMP! we-two
yalawala bali
yilawa-la bali

139:19 *Pūññingbūng gēērĕēn wĭrrīnīng*

buning bang girin wirining [[guri]]

I will kill all blackfellows

beat-will I all operate-will [[man]]

I will beat [i.e. kill] all [[man]].

MISSING TRANSLATION

AS A WORD IS MISSING
FROM THE TRANSLATION ,
THIS WORDING IS
PROPOSED.

Kre cf AWA

beat-will I all operate-will [[man]]
buning bang girin wirining [[guri]]
bun-nan bang garing wiri-nan

Karree list (n.d.)

139:20 *Whǎnūne nūkūng yērrō-ōng*

wanun nugang ngirung

Where is your wife?

where woman thee-of

Where (is) you [i.e. your] woman?

| PLACE | | | |
|---------------|-------|---------------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

| Kre cf AWA |
|------------------------------|
| <i>where woman thee-of</i> |
| wanun nugang ngirung |
| wanang nugang ngirung |

139:21 *Wōnyīběě mīnnīne*

wanayi bi minan

How many children belonging to you?

child thou how many

You, how many child(ren)?

| Kre cf AWA |
|----------------------------|
| <i>child thou how many</i> |
| wanayi bi minan |
| wanayi bi minan |

| INTERROGATIVES | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

139:22 *Nukūngbee minnīne*

nugang bi minan

How many wives you got

woman thou how many

You, how many wives?

| Kre cf AWA |
|----------------------------|
| <i>woman thou how many</i> |
| nugang bi minan |
| nugang bi minan |

139:23 *Acquoinjarbeé mārnin nūkung*

yagwandya bi manin nugang

When did you get a wife?

when thou take-will wife

XX

| Kre cf AWA |
|------------------------------------|
| <i>when thou take-will wife</i> |
| yagwandya bi manin nugang |
| yaguwanda bi man-nan nugang |

Karree list (n.d.)

139:24 *Kārreebārly ki nārñōmī*

gari bali gayi nanumi

Come and look out Kangaroo

kangaroo we-two come see

Hey, we-two see ... kangaroo.

DOUBTFUL ANALYSIS

ANALYSIS UNRESOLVED

Kre cf AWA

kangaroo we-two come see

gari bali gayi nanumi

gari bali gayi na-xxx

139:25 *Yārrabēē wōnning*

yara bi waning

Don't go away

stop thou move-will

You will stop [i.e. not] move.

Kre cf AWA

stop thou move-will

yara bi waning

yara bi wa-nan

139:26 *Mīnnīnegalbēē yellowy unde*

minanGal bi yalawa andi

How long you stop here?

how many-belong thou sit-PH here

How many-belong (do) you sit [i.e. stay] here?

Kre cf AWA

how many-belong thou sit-PH here

minanGal bi yalawa andi

minan-Gal bi yilawa andi

INTERROGATIVES

min what/which

minan how many

minang what

minaring what

ngan who

wanin how, where

wanang where, which

wanda where

yaguwanda when

yaguwayi why/how

MYSTERY -gal

minanGal

COULD -gal BE TO DO WITH time [?] cf.

danduwa-gal-bu

immediately (*enough-belong-EMPH*)

IF -gal = 'time', then:

danduwa-gal-bu: enough **time**-EMPH

minan-gal: how much **time** (how long)

PLACE

anambu there

anang there

anda there

andi here

anduwa there

ani here

babayi near

galung distant

wanda where

wanang where

Karree list (n.d.)

139:27 *Ācquoīnjarbee ūndyeboi*
yagwandya bi andyibuwi

When you come back?

when thou here-xxx

When (are) you xxx here?

Kre cf AWA

when thou here-EMPH
yagwandya bi andyibuwi
yaguwanda bi andyibuwi

PLACE

| | | | |
|--------|-------|--------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

DOUBTFUL WORD

andyi-buwi NOT RESOLVED

139:28 *Pūckar barno*
baga ba nu

I am very angry with you

anger I-thee

I (am) anger (with) you.

Kre cf AWA

anger I-thee
baga ba nu
baga ba nung

139:29 *Yārrabēē ūnderrīng wōning*
yara bi andaring waning

dont come here again

stop thou there-to move-will

You will stop [i.e. not] move to there

Kre cf AWA

stop thou there-to move-will
yara bi andaring waning
yara bi anda-ring wa-nan

139:30 *Ūrīng wōllār pūnnīng bārno*
yuring wala / baning ba nu

I will kill you—be off

go away move-IMP! / beat-will-I-thee

Go away. (You) must move! I will beat [i.e. kill] you.

Kre cf AWA

go away move-IMP! beat-will-I-thee
yuring wala / baning ba nu
yuring wa-la / bun-nan ba nung

Karree list (n.d.)

139:31 *Ūringbee gerrīng*

yuring bi giring

Make haste—run away

go away thou quick

You go away, quick.

Kre cf AWA

go away thou quick

yuring bi giring

yuring bi garagayi

139:32 *Yarracharrīnebee*

yaradyaran bi

You're a bad fellow

bad-xxx-now thou

You (are) bad.

DOUBTFUL ANALYSIS

ANALYSIS UNRESOLVED

Kre cf AWA

bad-xxx-now thou

yaradyaran bi

yaradyaran bi

139:33 *Acqueearbeejeer*

ngaguwiya bi dyiya

You have deceived me

fib-speak-PH thou-me

You fib-spoke (to) me [i.e. you lied to me].

Kre cf AWA

fib-speak-PH thou-me

ngaguwiya bi dyiya

ngagu-wiya bi diya

139:34 *Ōōkōrēēnbārñō kūnnīng*

ngugurin ba nu ganing

I won't give you anything again

give-lacking I-thee be-will

I will be give-lacking (to) you [i.e. I will not give to you again].

DOUBTFUL ANALYSIS

DOUBTFUL ANALYSIS
AND AWA
TRANSLATION

Kre cf AWA

give-lacking I-thee be-will

ngugurin ba nu ganing

ngu-gurin ba nung ga-nan

Karree list (n.d.)

140:01 *Whǎnūne beeung yěrrōōng*
wanun biyang ngirung

Where is your Father?

where father thee-of

Where (is) you [i.e. your] father?

PLACE

| | | | |
|---------------|-------|---------------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

Kre cf AWA

where father thee-of
wanun biyang ngirung
wanang biyang ngirung

140:02 *Warro kar gorar Wongalbee*
waruga gura wangGal bi

You're a stupid fellow

stupid man stupid thou

You (are) a foolish, stupid man.

DOUBTFUL WORD

waruga NOT RESOLVED

Kre cf AWA

stupid man stupid thou
waruga gura wangGal bi
xxx guri wangGal bi

140:03 *Mīnemeen gorar*
manmin gura

You're a blind fellow

blind man

(You are a) blind man.

Kre cf AWA

blind man
manmin gura
manmin guri

140:0 *Krāmullbēē*
garamal bi

You're a thief

thief thou

Your (are) a thief.

Kre cf AWA

thief thou
garamal bi
manGiyi bi

Karree list (n.d.)

140:05 *Krāmullbēē gōrēēn gāwarrīne*
garamal bi gurin gawaran

You're a good fellow

thief thou lacking not

Your (are) not a thief-<lacking> [i.e. you are a good fellow].

Kre cf AWA

thief thou lacking not
garamal bi gurin gawaran
manGi-yi-gurin bi gawaran

DOUBLE NEGATIVE

DOUBLE NEGATIVES OCCUR IN THE FORMS:
• no ... [the item or action]-lacking
giyawayi na-gurin not seeing
William Dawes PROVIDED 12 LIKE EXAMPLES FOR BB (SYDNEY)
• ALSO no + NEGative clitic *ba*
• ALSO no + NEGative *gura*

140:06 *Yārrabee mārnin ārmwōōmba*
yara bi manin amuwumba

Don't like [sic] anything of mine

stop thou take-will me-of

You will stop [i.e. not] take of me.

Kre cf AWA

stop thou take-will me-of
yara bi manin amuwumba
yara bi man-nan [dalugan] imuwumba

140:07 *Ārlāgōbārnyōng [?] būnyǎ [sic]*
ngalagu ba nyang bunya

I'm very angry with him

that-fellow-using I-him anger

I (am) anger using [i.e. with) that-fellow, him.

MS ERROR [?]

būnyǎ
anger
MS ERROR FOR
baga = 'anger'

Kre cf AWA

that-fellow-using I-him anger
ngalagu ba nyang bunya
ngala-gu bun bang бага

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
I thee *ba-nung* she thee *bin-toa*
I her *ba-noun*
thou me *bi-tia* thou her *bi-noun*
thou him *bi-nung*
he thee *bi-loa* (he me *tia-loa*)

140:08 *Tārnāin bēēnyōng wēēālǎr*
danan bi nyang wiyala

Tell him come here

approach thou-him speak-IMP!

You must speak (to) him, approach.

Kre cf AWA

approach thou-him speak-IMP!
danan bi nyang wiyala
danan bi nung wiya-la

Karree list (n.d.)

140:09 *Mīniārīng bārñō ōōñīng*

minyaring ba nu nguning

I'll give you something

what I-thee give will

What will I give you [i.e. I will give you something].

Kre cf AWA

what I-thee give will
minyaring ba nu nguning
 minaring ba nung ngu-nan

someone / something

| | | | |
|--------------------------|--------------|---------------------|------------------|
| who/ someone | ngan | what/ something | minaring |
| how many/ some number | minan | which/ some type | wanang |
| where/ somewhere | wanda | when/ sometime | yaguwanda |

140:10 *Mīniārīng bēējēēr D° (ōōñīng)*

minyaring bi dyiya nguning

What will you give me?

what-thou-me give-will

What will you give me?

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

Kre cf AWA

what-thou-me give-will
minyaring bi dyiya nguning
 minaring bi diya ngu-nan

140:11 *Bōōngullarbūng bōlōngrō tāngūn mīmarrine*

bunGala bang balangaru dangan mimaran

I killed a large snake this morning

kill-be-PH I snake big morning

XX

Kre cf AWA

kill-be-PH I snake big morning
bunGala bang balangaru dangan mimaran
 bunG-al-a bang maya gawal bangayi

140:12 *Wāndābēē bōngüllār*

wanda bi bunGala

Where did you kill it?

where thou beat-be-PH

XX

PLACE

anambu there **ani** here
anang there **babayi** near
anda there **galung** distant
andi here **wanda** where
anduwa there **wanang** where

Kre cf AWA

where thou beat-be-PH
wanda bi bunGala
 wanda bi bun-Ga-la

Karree list (n.d.)

140:13 *Mūckarbēē oōrungār*

maga bi wurunga

I think you ran away

perhaps thou run-PH

XX

Kre cf AWA
perhaps thou run-PH
maga bi wurunga
maga bi dalba

140:14 *Yācquāi bānyōnār*

yaguwayi ba nyu na

Let me see it

beware I it see

Beware. I see you it.

CONJOINED PRONOUNS: Tkld
 'Conjoined pronouns': Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

Kre cf AWA
beware I it see
yaguwayi ba nyu na
yaguwayi bun bang na-gi-li-n

140:15 *Mīnnīnebēē nārkuḷḷār*

minan bi nagala

How many did you see?

how many thou see-be-PH

How many did you see?

Kre cf AWA
how many thou see-be-PH
minan bi nagala
minan bi na-ga-la

INTERROGATIVES

| | | | |
|-----------------|------------|------------------|--------------|
| min | what/which | wanin | how, where |
| minan | how many | wanang | where, which |
| minang | what | wanda | where |
| minaring | what | yaguwanda | when |
| ngan | who | yaguwayi | why/how |

140:16 *Yārrābēējeer pūnnīng*

yara bi dyiya buning

Don't kill me

stop thou-me kill will

You will stop [i.e. not] beat [i.e. kill] me.

Kre cf AWA
stop thou-me kill will
yara bi dyiya buning
yara bi diya bun-nan

Karree list (n.d.)

140:17 *Kīndjarlōngbūng yērrōōmbar*
gindyalång bang ngirumba

I'm very frightened of you

fear-ness I thee-of

I (am) fearness of you.

POSSESSIVE unattached

A POSSESSIVE SHOULD BE ATTACHED TO A NOUN
 IDIOMATIC EXPRESSION
 DOUBTFUL

PERHAPS
ngirung-Gayi
 thee-at
 at you,

Kre cf AWA

fear-ness I thee-of
gindyalång bang ngirumba
gindyalång bang ngirung-Gayia

140:18 *Pōōngorēen bārñō*
bunGurin ba nu

I won't hurt you

beat-lacking I-thee

I beat-lacking you [i.e. I won't beat you].

Kre cf AWA

beat-lacking I-thee
bunGurin ba nu
bun-Gurin ba nung

CONJOINED PRONOUNS: Tkld

'Conjoined pronouns': Tkld/Fraser p.17:
 I thee **ba-nung** she thee **bin-toa**
 I her **ba-noun**
 thou me **bi-tia** thou her **bi-noun**
 thou him **bi-nung**
 he thee **bi-loa** (he me **tia-loa**)

140:19 *Yērringūn-bung tāngun*
yaringGan bang dangan

I am very hungry

hunger-agent-I big

I (am) a big hunger-agent [i.e. I am very hungry].

Kre cf AWA

hunger-agent-I big
yaringGan bang dangan
gabiri-gan bang gawal

140:20 *M̄yerrār kōōroōng ārebūng*
mayira gurung ari bang

I am very tired

weary plenty-having I

I am plenty-having weary [i.e. I am very weary].

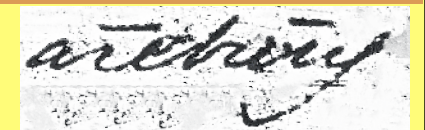
DOUBTFUL ANALYSIS

DOUBTFUL ANALYSIS
 AND AWA
 TRANSLATION

Kre cf AWA

weary plenty-having I
mayira gurung ari bang
bira biraguwa gawal bang

MS DOUBT [?]



arebury
 MYSTERY. ILLEGIBLE
 xxx **bang** [?] xxx I

Karree list (n.d.)

140:21 *Mūckār whānūne*

maga wanun

I don't know where it is

perhaps where

Perhaps where.

| PLACE | | | |
|---------------|-------|---------------|---------|
| anambu | there | ani | here |
| anang | there | babayi | near |
| anda | there | galung | distant |
| andi | here | wanda | where |
| anduwa | there | wanang | where |

| Kre | cf AWA |
|-----|----------------------|
| | <i>perhaps where</i> |
| | maga wanun |
| | maga wanang |

140:22 *Uryabung kōckillār*

yuriya bang gagila

I have lost it

lose-PH I be-be-PH

I lost; (it) was.

DOUBTFUL ANALYSIS
ANALYSIS UNRESOLVED
kōckillār DOUBTFUL

| Kre | cf AWA |
|-----|-----------------------------|
| | <i>lose-PH I be-be-PH</i> |
| | yuriya bang gagila |
| | yuriya bang ga-gi-la |

140:23 *Ki bārly nōwārwall*

gayi bali nawa wal

Come and look for it

come we-two see certainly

Come! We-two (will) certainly see!

MEANINGS: gayi
gayi: 'come!'
gayi: 'stop!'
gayi: 'hey!'
gayi: call
-gayi: because, from, at, about
-gayi: ITEM

| Kre | cf AWA |
|-----|----------------------------------|
| | <i>come we-two see certainly</i> |
| | gayi bali nawa wal |
| | gayi bali na-wa wal |

140:24 *Nūrillār ācquōī wōwwill gōbūng*

nurila yaguwayi wawilgabang

You throw a boomerang now

throw-IMP! beware float-be-DOness

Beware, (you) must throw float-ness [i.e. boomerang]

| Kre | cf AWA |
|-----|--|
| | <i>throw-IMP! beware float-be-DOness</i> |
| | nurila yaguwayi wawilgabang |
| | nuri-la yaguwayi wawil-ga-bang |

Karree list (n.d.)

xxxxx *Tōūrāņing bārñō gūmmīgīn*
duraning ba nu gamayigin
I will throw a spear at you
pierce-will I-thee spear-using
I will pierce you using a spear.

DOUBTFUL ANALYSIS

DOUBTFUL ANALYSIS
AND AWA
TRANSLATION

Kre cf AWA

pierce-will I-thee spear-using
duraning ba nu gamayigin
dura-nan ba nung gamayi-gu

xxxxx *Mūckar kōōrēē tōōrār*
maga guri dura
I think blackfellow killed him
perhaps man pierce-PH
Perhaps the man pierced (him).

Kre cf AWA

perhaps man pierce-PH
maga guri dura
maga guri dura

140:27 *Nūrrārār (or nārī) barno*
narara ba nu
I'm very sorry for you
pity I-thee
I pity you.

Kre cf AWA

pity I-thee
narara ba nu
ngarara-n ba nung

140:28 *Gerrīngbee wēllimbunnōng*
giring bi wilimba nung
Make haste—come back
quick thou return-do-xxx
Quick, you must return xxx.

DOUBTFUL ANALYSIS

ANALYSIS UNRESOLVED
wēllimbunnōng DOUBTFUL

Kre cf AWA

quick thou return-do-xxx
giring bi wilimba nung
garagayi bi wilimba xxx

Karree list (n.d.)

140:31 *Mūggrō bārnbee*

magaruban bi

You're only a fisherman

fish-DOness thou

You are a fish-do-ness [i.e. a fisherman].

-gang / -bang / -lang

IT IS LIKELY THESE SUFFIXES (SOMETIMES **-gan**, **-ban**, **-lan**) RELATE TO THE stem-forming suffixes **-ga** 'be', **-ba** 'do', **-la**, COMBINED WITH THE nominaliser (noun-maker) **-ng**, YIELDING CLUMSILY:
BE-ness, DO-ness, -ness

Kre cf AWA

fish-DOness thou
magaruban bi
magaru-ban bi

140:32 *Mūckār bēē wīagēēmūnnīn*

maga bi widymanin

You're afraid of tumbling down

perhaps thou fall-will

Perhaps you will fall.

Kre cf AWA

perhaps thou fall-will
maga bi widymanin
maga bi bandi-ma-nan

140:33 *Mūckārbēē cūllēwār gōrēēn*

maga bi galiwagurin

You can't get up a tree

perhaps thou climb-move-lacking

Perhaps you are climb-clacking [i.e. cannot climb].

Kre cf AWA

perhaps thou climb-move-lacking
maga bi galiwagurin
maga bi gali-wa-gurin

140:34 *Kōgūinjēēr mārār*

guguwin dyiya mara

Bring me some water

water-me bring-IMP!

(You) must take [i.e. bring] me water!

Kre cf AWA

water-me bring-IMP!
guguwin dyiya mara
guguwin diya ma-ra

